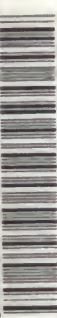


UNIVERSITY OF ST. MICHAEL'S COLLEGE

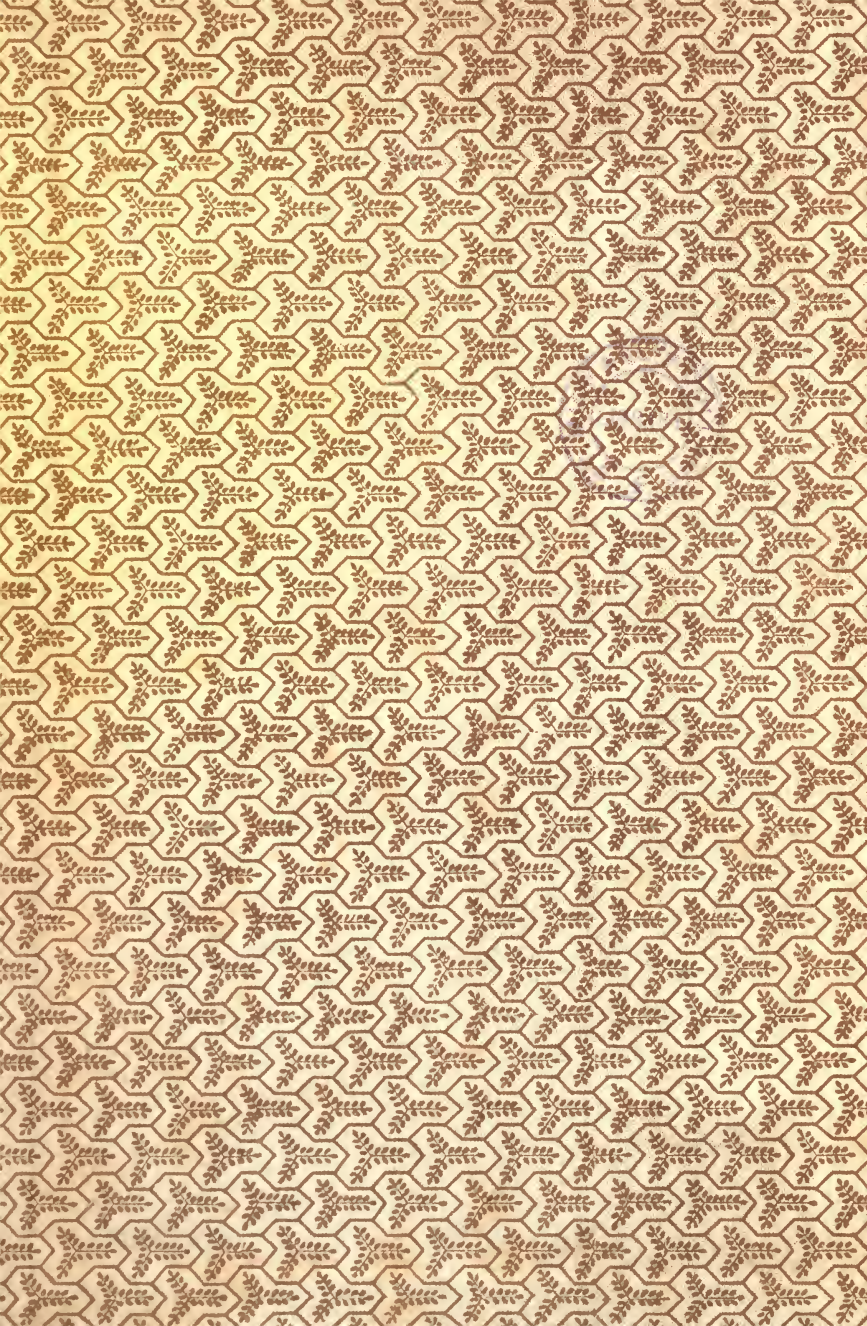


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CHAPELS AT USHAW

REV HENRY GILLOW

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St. Cuthbert's College, Wisbaw, from the South.



St. Gurbetti's College, Alibon, from the East.

THE
Chapels at Ushaw

WITH AN
HISTORICAL INTRODUCTION.

BY THE
REV. HENRY GILLOW.



DURHAM:
GEO. NEASHAM, 46, NORTH BAILEY.
1885.





Preface.

As religion must form the basis of all real education, an apology need scarcely be given for beginning the description of Ushaw College with an account of its Chapels. The occasion for the separate publication of this account is furnished by the formal opening of the New Chapel, now close at hand, when the description of the Old Chapel, published in 1849 by Bishop Chadwick, at that time a Professor in the College, may naturally be expected to give place to one more appropriate to the new building.

As, however, the windows, altars and other details from the Old Chapel reappear in the new structure, Bishop Chadwick's description of them needed little more than readjustment in the present work. For the sake of completeness, it has been thought advisable to extend the description to the smaller Chapels, which were not in existence when Bishop Chadwick wrote.

With regard to the Historical Introduction, it is hoped that it may not be considered too long, when it is borne in mind that it is intended as an introduction to a description of the entire College.

The chief authorities consulted for the account of Douay College, are, Dodd's Church History of England, F. Knox's Historical Introduction to the First and Second Douay Diaries, and a few records collected and preserved at Ushaw. For the suppression of Douay College, the late Dr. John Gillow's account published in *The Rambler*, vol. II., 1854, and the last Douay Diary, in the possession of the President of Ushaw, have been the principal sources of information.

The history of the settlement in England, at Old Hall Green, and Crook Hall, has, likewise, been drawn in great measure from Dr. Gillow's unpublished MSS., and Dr. Ralph Platt's *Memoirs of Tudhoe and Crook Hall*, published in the *Northern Catholic Calendar* in 1874,—both founded on the Rev. Mr. Eyre's narrative, and on the evidence of surviving alumni of Douay and Crook Hall, particularly the Rev. Thos. Gillow, of North Shields.

For the account of Ushaw, the historical

matter supplied by Dr. Gillow to the Very Rev. Canon Oakeley for his preface to the Hidden Gem, has been consulted ; a few MSS. at Ushaw, The Tablet, The Dublin Review, and personal recollections of Ushaw students.

A principal reason for undertaking the present publication is to revive traditions that were rapidly becoming obscure or forgotten, and to perpetuate the names of the many generous benefactors of Ushaw.

USHAW COLLEGE, June 4th, 1885.



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Introduction.

CHAPTER I.

Description of Ushaw College.



ON a wooded hill 600 feet above the sea level, situated about four miles to the west of the City of Durham, in the chapelry of Esh and parish of Lanchester, close up to the old Abbey lands of Beaurepaire and Durham, the ancient domain of St. Cuthbert, stands Ushaw College, an imposing pile of buildings visible for miles around.

It is built of stone, in two styles of architecture,—the old quadrangle, in the plain massive style common at the beginning of this century; and the more modern and ornamental buildings that have grown up about it, in the Early English and Decorated styles of Gothic.

The noble Chapel, just completed by Messrs. Dunn and Hansom, occupies a site pretty nearly in the centre of the south front, which stretches east and west of it in a line

close upon nine hundred feet long. The Great Library, with the Study Hall underneath it, is at the extreme east end,—next comes the south wing of the old quadrangle,—adjoining that is the Chapel,—then a receding cloister connecting the old College with the new, which comes forward into line at the extreme west end. Behind, to an average depth of 260 feet, stand the Infirmary, the other wings of the original building, the kitchens and offices. A string carried round the entire block, with the various courts, but excluding buildings that cannot be reached by cloisters within, would include an area of eight acres. The united lengths of all the cloisters and passages above and below, in both houses, make a full mile.

The College is approached by two avenues curving east and west on to the Durham Road, which runs in front at a distance of about two hundred yards. Between the road and the College is a large artificial pond, spacious enough to afford skating room for three or four hundred boys. The grounds in front are well covered with luxuriant shrubs, and laid out with flower beds, and walks for the students. Sheltering plantations have been put down at various times near to, and at a distance from, the College, and of these the older ones are placed about the drives and at the back. The westerly one, which formerly joined that on the north without a break, was greatly thinned five and twenty years ago where it

abutted on the two houses, to open out a view of the newly-built College for junior students.

Separate playgrounds of six or seven acres each are walled round for the use of the senior and junior students, with ranges of massively built ball places and racket courts of cut stone. A quarter of a mile away to the south-east, an extensive cricket ground has been recently laid down; and upwards of a dozen lawn tennis courts have been newly levelled, in sheltered parts of the grounds.

A swimming bath ninety feet by thirty, with dressing rooms attached, has long existed for the use of the students, at a distance of a few minutes' walk from the College.

Immediately behind the Junior College, a Cemetery, with a covered cloister on its north and west sides, is beautifully situated amongst trees and shrubs, and affords a resting place to a few of the students, and many of Ushaw's worthies who had expressed a desire to be buried at the College. Further away to the north-east, is a high walled kitchen garden, nearly five acres in extent.

Built upon its own land, and protected by arrangements in regard to the coal beneath the surface, the College has fortunately been exempt from the annoyances which the encroachment of coke-ovens and pit villages would have caused. In one direction only was such disagreeable encroachment possible,

and this was prevented through the kind action of the Dean and Chapter of Durham, who, with the utmost consideration for the interests of the College, when letting the coal caused a proviso to be entered in the deed of contract that no pit village or coke-ovens should be erected so near to Ushaw as to cause annoyance. On all other sides the coal can be easily drawn from existing shafts, the nearest of which, situated in the valley in front of the College, is hidden by the trees.

A large Farmstead, built in 1851-2 by the late Joseph Hansom, is situated on the slope of the hill a few hundred yards away to the south-west. Machinery is there erected, driven by steam power, for grinding corn, sawing timber, and other agricultural purposes. On the north, are considerable establishments for tailoring and shoemaking, as well as a small coal-pit belonging to the College, from which is drawn a supply of coal for consumption in the house and at the Gas Works.

The educational work done at the College is much the same as at our great public schools, though the bulk of the students, in the higher classes at least, are ecclesiastical. The intercourse of those students preparing for the ordinary pursuits of life with those intended for the priesthood, has always been found to affect the training and the characters of both very strongly to their mutual advantage. No distinction is made between one and the other in any sort of way, and the

boys themselves need not, and commonly do not, know what are the ultimate intentions of their companions. It is only when the Church students commence their theology, which study is likewise open to lay students and occasionally taken advantage of by them, that a distinctly ecclesiastical course is pursued.

The College was affiliated to the London University in 1840, and each year examiners come down to preside over the matriculation and B.A. examinations.

The first College term commences after the midsummer vacation, about September 20th, and continues to Christmas. The second is from Christmas to Easter, and the third from Easter to the beginning of August.

The government is vested in a President, assisted by a Vice-President and staff of professors, all working on the lines of a fixed constitution, and subject to the control of the bishops of the six northern dioceses.

Students are taken at a very early age, and are put through the rudiments in the Junior House. In four years' time they pass into the Senior House, and follow the London University course, made to harmonise with that of the College, which concludes with one year of natural science, one of mental philosophy, and three of theology. A period of fourteen years is needed for one who passes through the entire course.

With this we may conclude this merely cursory glance at the College as it is at the present day, and proceed to sketch, in an equally brief manner, its origin and its history.

The College itself began its existence at the commencement of this century, but if we would trace the causes that gave rise to it, and learn the sources of its character and institutions, and to some extent of its material possessions, we must go back to Crook Hall and Douay, and to Cardinal Allen, the real founder of Ushaw.

CHAPTER II.

The College at Douay.

At the time of the change of religion in this country, the minority who clung to the Old Faith were left destitute of all means of education for their children. The universities, colleges, and public schools throughout the country were closed to them; and it was made a grave penal offence for a Catholic priest or layman to exercise the office of teacher within the realm.

At Oxford and Cambridge were men who could not conscientiously, and would not, conform to the new order of things, nor rest satisfied with merely securing for themselves the means of worshipping God accord-

ing to their convictions. They looked to the welfare of others, and saw that if the children were left uneducated, and means were not found to continue a constant supply of priests, Catholicism must soon disappear from the land.

Most providentially, at this time there was a man at Oxford who saw the danger, and who calmly and courageously set himself the gigantic task of improvising a system of education, at least ample enough barely to satisfy the national want. This man was William Allen, M.A., of Oriel College, and Principal of St. Mary's Hall, Oxford, to which latter position he was advanced in 1556. He was born in 1532, and was the son of John Allen, of Rossall Hall, Fleetwood, Lancashire, who was connected with many of the first families in the county. Brought up amongst the sturdy adherents of the Old Faith, and educated among a set of men at Oxford who looked with extreme disfavour upon the religious changes brought about by Queen Elizabeth; instructed, too, by the celebrated Morgan Philipps, Allen was little disposed to accept the conclusion that Catholic education was no longer possible. If not in the kingdom, it must, he resolved, be made attainable outside it; and with this object in view he paid frequent visits to Louvain, and in 1567 made his first journey to Rome. With the approval of Pope Pius V, he determined to found a College where English youths might receive a Catholic training, and where priests might

congregate or be ordained, to be ready, in case the schism in England should terminate, as under Queen Mary, to occupy the field of labour without delay.

It does not seem to have struck him, at first, that priests might possibly be sent over in defiance of the laws, though it was not long before that idea was found to be feasible.

Douay, a fortified town in the province of Artois, at the north of France, was suggested as a suitable place for the new College, both on account of the University recently established there by Philip II. of Spain, for the benefit of his Flemish subjects, and on account of its proximity to England.

A large house was hired for the purpose in that town, and funds for its immediate maintenance were supplied, at the instance of Dr. Vendeville, Regius Professor of Canon Law in the Douay University, by the Abbots of three neighbouring monasteries. Further contributions were relied on from the charitable, and on St. Michael's Day, September 29, 1568, Douay College was founded.

Allen at once called to his assistance a number of Oxford doctors and graduates, most of whom had been obliged to leave their various colleges, and were residing abroad; and by the year 1574, he had collected, counting in a few students, as many as sixteen from Oxford alone. There were, besides, several from Cambridge, and two Belgian professors; but the latter soon grew

tired of their position, and left the College. In the course of a few years, many priests took up their residence with Allen, now Doctor of Divinity, and amongst them the Rev. Morgan Philipps, who bequeathed to the College at his death his entire fortune. Young scholars from various parts of England, both lay and ecclesiastical, soon found their way there, and Allen received them all, regardless of their station in life, or capability of paying for their board. As he said, other colleges, where all was peace, might insist on keeping within their income, and send away applicants for places, on the ground of being full; but in a case like his, where a nation had to be saved, he must throw the College open to all comers, and refuse none, for if he sent but one away who came to him stripped of everything but otherwise worthy, none would ever come afterwards.

In this manner, with English traditions and English professors, was Douay College, dedicated to St. Thomas à Becket, formed on the Oxford model, with the spirit and zeal for learning of its great parent University.

It had little to depend upon in the way of endowment beyond the monthly grant of a hundred gold crowns, afterwards increased to a hundred and fifty, which Pope Gregory XIII. allowed it. For this kind support Allen was very grateful, and always looked upon this Pope as the real founder of the College, though it was begun under his predecessor, Pius V.

It was the first Pontifical College modelled according to the decrees of the Council of Trent, and its President received his appointment directly from the Pope.

Another temporary endowment came from Philip II. of Spain, who granted the College a yearly pension of two thousand gold crowns; but this munificent grant unfortunately only lasted for a few years. By way of further support, the Pope issued a brief, in which he authorised collections to be made in its behalf. Private benefactions were also made to assist the great work, and gradually funds were established for the education of students. Some of these funds, in consequence of the money being invested out of France, escaped confiscation, when all else was seized by the French Republic in 1793, and were transferred to Crook Hall, when, as will be seen hereafter, Mr. Daniel, the last President of Douay, was installed as President of its English successor. They still exist at Ushaw for the education of students, some of them dating, from the time of foundation, as far back as 1698.

Thus Douay soon found itself in a position to begin the work designed for it by its great founder, to educate the English youth, and to send forth a constant supply of zealous and learned missionaries to keep the faith alive among their countrymen. More than two hundred priests went out to the English mission before 1585, and of these, forty laid down their lives in the cause of religion

within one month. From that time to the disruption of the College, the never-failing stream was maintained; and it may be safely asserted that for more than two hundred years of weary persecution, Catholicity owed its existence in England mainly to the exertions of the Douay priests. Of these devoted men, 116 perished on the scaffold in the reign of Queen Elizabeth alone, for denying her supremacy in matters of religion, or for saying mass and administering the sacraments. Many died in prison, and all took their lives in their hands, and led a wanderer's life of suffering and peril, with the one unselfish object of doing good to others.

In 1580, the Society of Jesus came to the assistance of the seculars, sending Fathers Parsons and Campion on the English mission. They were followed by a few others from time to time, till in 1598, their numbers had increased to sixteen, as is stated in a letter by F. Holt, S.J., quoted by F. Knox. F. Holt also says that there were as many as three hundred secular priests, and forty or fifty of Queen Mary's priests, on the mission in England in 1596.

An idea may be formed of the relative shares taken by the secular and regular priests in the labours and dangers at this period of fiercest persecution, the forty-four years of Elizabeth's reign, by examining the list of priests martyred in her reign. T. G. Law, in his *Calendar of English Martyrs*, enumerates them as follows—Secular priests,

146; Benedictines, 8; Jesuits, 23; Franciscans, 7. During the whole period of persecution from 1535, in the reign of Henry VIII., to 1681, in the reign of Charles II., the total number of priests martyred was 252. Of these, 158 were seculars, 44 Franciscans, 24 Jesuits, 12 Carthusians, 1 Augustinian, and 1 Brigistine.

But not all the secular priests were drawn from Douay alone. Dr. Allen was far from satisfied with having only one source of supply of priests for the English mission, and in 1576 he arranged with Pope Gregory XIII. for the establishment of an English College of Seculars in Rome. In two years from this time, he had sent as many as twenty-two students from Douay to the new Seminary; and when the College removed to Rheims, in 1578, we are told that it was the custom to send there each year a number of the best scholars.

Dr. Allen also caused another Secular College to be established at Valladolid, a town of Old Castile, in Spain, and sent thither a colony of students from Rheims, twenty-six in number, shortly before the return of the Seminary to Douay, in 1593. The work of the College went on at Rheims with great vigour. The number of students had sunk to forty-two, but by 1582 it had increased to two hundred. Of the priests ordained for the mission,* Dr. Humphry Ely

* Knox. *Histor. Introduc. to 1st and 2nd Douay Diaries*, p. 67.

writes—"I have seen fifty priests in one year sent out of Rheims, and yet fifty other priests remain in the College still."

But other work besides the despatch of missionaries was taken in hand. Dr. Allen knew the great want there was of a correct English translation of the Bible. The task was begun, and in 1582 the New Testament was completed and published at Rheims. The translation of the Old Testament took a longer time, and was published at Douay in 1609.

Dr. Allen was summoned to Rome for the last time in 1585, but in consequence of a severe illness he only arrived there in 1587. He was employed there in looking after the interests of the English Catholics, and in helping to revise the Vulgate, at the command of Pope Sixtus V. He was created Cardinal Priest on August 7th, 1587, with the title of St. Martinus in Montibus, and Cardinal Protector of the Catholics in England. When the Pope presented him to the Sacred College, he remarked, "*Venite fratres mei, ostendam vobis magnum Alanum*"—"Come, my brothers, I will introduce to you the great Allen."

The next year, the Cardinal resigned his Presidency of the College at Rheims in favour of Dr. Barret, one of its professors, and Pope Sixtus V. confirmed the appointment. In 1589, he was nominated Archbishop of Malines, at the instance of Philip II. of Spain; but he was never able to take possession of

his See, as the Pope required him to remain in Rome. In the last years of his life, he suffered much from ill-health. His constitution was undermined by his long and severe labours, and he finally succumbed to an attack of fever at his palace in Rome, Oct. 16th, 1594, in the 63rd year of his age. He was buried in the old Chapel of the English College, which was destroyed by the French when they occupied Rome in the time of the first Napoleon. On his tomb was inscribed:

DEO TRINO ET UNI.

GULIEMO ALANO, LANCASTRIENSI, S.R.E. CARDINALI ANGLIÆ, QUI, EXTORRIS PATRIÆ, PERFUNCTUS LABORIBUS DIUTERNIS IN ORTHODOXA RELIGIONE TUENDA SUDORIBUS MULTIS IN SEMINARIIS AD SALUTEM PATRIÆ INSTITUENDIS, FOVENDIS, PERICULIS PLURIMIS OB ECCLESIAM ROMANAM, OPERA, SCRIPTIS, OMNI CORPORIS ET ANIMI CONTENTIONE DEFENSAM, HIC, IN EJUS GREMIO, SCIENTIÆ, PIETATIS, MODESTIÆ, INTEGRIGATIS FAMA ET EXEMPLO CARUS, OCCUBUIT XVII KAL: NOVEMBRIS, ANNO ÆTATIS 63, SALUTIS HUMANÆ 1594.

“To the Triune God.

“To the memory of William Allen, a native of Lancashire, of the Holy Roman Church Cardinal of England, who, an exile from his country, having undergone incessant labours in upholding the orthodox religion, much toil in founding and cherishing seminaries for the spiritual well being of his country, many dangers in defending the Church of Rome by his actions, by his writings, and by every effort of mind and body, here in her bosom,

endeared by the fame and example of his Wisdom, Piety, Modesty, and Integrity, died on the 16th of October, in the 63rd year of his age, and of Man's Salvation, 1594."

Butler says that he is eminent on account of his writings alone—"which are distinguished by a natural flow of easy dignified and affecting eloquence, by lucid order and unambitious diction."

This brief account of the establishment of the Seminary at Douay, and the work it had begun to do, may reasonably close with the death of its great founder. It is not our intention to give a history of the College, but to pass on at once to its last days, and show its connection with Crook Hall and Ushaw.

A few remarks about the Diaries, together with a list of the Presidents, is the only connecting link that our space will admit of, between the foundation and dissolution of the College. All the records of Douay and the invaluable documents whence Challoner drew the material for his "Memoirs of the Missionary Priests," and Dodd his "Church History of England," were irrevocably lost at the almost total destruction of the College libraries by the French Republicans. Of the MSS, the Diaries alone escaped, and from these, fortunately, may be gathered a tolerably complete account of the principal events in the College history.

Great credit is due to President Witham for his zeal and labour in collecting these

Diaries, and supplementing them with notes, and for the Diary, written most carefully and fully with his own hand, during the whole of his Presidency. But few entries were made in it after his death, though it was continued as a register up to 1778.

The Douay Diary in the possession of the President of Ushaw College begins in the year 1750, and terminates in 1794. It is the chief authority used for determining the dates in the following narrative of the break-up of the College.

PRESIDENTS OF DOUAY COLLEGE.

Dr. William Allen . . .	1568	Dr. Edward Paston . . .	1688
Dr. Richard Barret . . .	1588	Dr. Robert Witham . . .	1714
Dr. Thos. Worthington . . .	1599	Dr. Wm. Thornburgh . . .	1738
Dr. Mathew Kellison . . .	1613	Dr. Wm. Green . . .	1750
Mr. George Musket . . .	1641	Mr. H. Tichborne Blount . . .	1770
Dr. William Hyde . . .	1642	Mr. William Gibson . . .	1781
Dr. Geo. Leyburn . . .	1652	Mr. Edward Kitchen . . .	1790
Mr. John Leyburn . . .	1670	Mr. John Daniel . . .	1792
Dr. Francis Gage . . .	1676	who retained the title till	
Dr. James Smith . . .	1682	his death.	

CHAPTER III.

The Suppression of Douay College.

As early as 1791, it was painfully apparent to the superiors at Douay, that the troubled state of France was very seriously affecting the prosperity of the College; but as long as the English Ambassador remained in Paris, they did not fear any serious interference in their affairs on the part of the French Govern-

ment. Douay had always been a loyal town, and they thought there was not much to fear from its peaceful inhabitants. But as time went on, the Republican soldiers gradually infected the townspeople with their ideas, and noisy gatherings were held outside the College walls, and shouts were raised against the clericals and aristocrats. Growing bolder by degrees, crowds of soldiers forced their way into the court yard, and demanded replies to their cheers for the Republic. A feeling of insecurity arose; and as those who had finished their studies left, and only a few students were sent from England to take their places, their numbers rapidly diminished. The Republic had been declared in Paris, and a hostile feeling towards England had arisen. On more than one occasion the soldiers took possession of the house, and it required all the tact of the professors to prevent them from proceeding to acts of violence. On most of these occasions the students were confined to the upper rooms to be out of the way; but at other times, though the hearts of all were heavy, the threatening intruders were received with good humoured cheers, and their anger was mollified by a liberal distribution of College beer.

But a change for the worse was soon apparent. Douay was seized with the revolutionary spirit, and the authorities of the town were indignant because the superiors of the College declined to take the oath of

the civil allegiance of the clergy. The well known English feeling of the community was also obnoxious to the Republicans; and when, on the 11th of February, 1792, war was declared between France and England, all felt that the days of the College were numbered. Ten days after this event, a band of angry townsmen, a hundred strong, took forcible possession of the house; and, without showing any warrant, proceeded to put seals on the doors of the two libraries and the President's room, and on such drawers and bureaus as they thought might contain valuables. Sentries were posted at every door, and professors and students were confined to specified quarters. The President, the Rev. Wm. Gibson, had been obliged to take his departure from Douay on the 15th of November, 1790, on being elected Bishop of Acanthos, and Vicar Apostolic of the Northern District of England. His successor, the Rev. Edward Kitchen, unable to bear the responsibility of his position, resigned, and was succeeded in 1792 by the last President, the Rev. John Daniel. About this time, Dr. John Gillow, afterwards President of Ushaw, went to his mission at York. He was followed to England, on the very day when the College was seized, by two men who have left their mark in the history of their country, John Lingard and Daniel O'Connell. During the ensuing year, passports were with difficulty got for those who wished to pass over to England; and so many availed themselves of them, that

by the end of February, 1793, the members of the College numbered only 68.

After this date all direct communication with England was stopped, and every attempt at escape had to be made through the French lines into Flanders, then occupied by the allied forces. Seven of the more daring of the students succeeded in evading the vigilance of the French sentries, before an order was issued by the authorities of the town, who were expecting a siege, requiring all English subjects to leave Douay.

The community, numbering fifty-five, at once withdrew to their country-house at Esquerchin, a village about three miles to the north-west of the city, except the President, who obtained permission to stay behind to wait upon two of the students who were too ill to be removed. One of these, the Rev. Robt. Gradwell, managed at this time, to get possession of the College Diary, which he carried about with him in his travels, and finally delivered, two years later, into the hands of the Rev. Thomas Eyre, President of Crook Hall. At Esquerchin, the students were treated as prisoners; but in spite of the strict watch kept upon their movements, many succeeded in slipping away, and got as far as the frontier. The first who went, however, were arrested by the patrols, and were lodged in various prisons, till they rejoined their companions in the citadel at Doulens. On October 11th, a band of five,

amongst whom was the Rev. Jas. Worswick, afterwards on the mission at Newcastle-on-Tyne, succeeded in reaching the allied army, and were kindly received by the Duke of York. The latter got from them much valuable information about the Douay defences, and the strength of the garrison, and provided them with money and passports for their journey to England. On the day following the escape of these students, those who remained at Esquerchin were compelled to return to Douay. On their way thither, the Rev. Thomas Gillow saw an edict posted up, ordering the imprisonment of all English subjects in Douay. He tried to induce his companions to fly, but none cared to run the risk of the penalty of death decreed against those who attempted to escape, except the Rev. Thos. Penswick, afterwards Bishop of the Northern District, who consented to accompany him. After many adventures, and narrowly escaping capture, the two, with their guides, succeeded in reaching the Austrian outposts. Those who remained behind, now reduced to forty-one, were lodged in the Scotch College; and thence, on the 16th of October, 1793, were conveyed, by order of the Convention, to the citadel at Doulens. In this fortress they were huddled together in a dark hole, with nothing but straw to lie upon, and were insufficiently supplied with the commonest food. They had, fortunately, taken with them blankets, and a supply of books, or their sufferings from

privation and want of occupation would have been more terrible than they were.

The touching story of their long imprisonment is told, with much interesting detail, in the Catholic Magazine of 1831, by the Rev. Joseph Hodgson, Vice-President of Douay, and afterwards Vicar General of the London District.

The students adhered, as far as possible, to their regular hours of study; and in time of recreation, to keep their spirits from flagging, amused themselves, to the great annoyance of their ill-tempered and disobliging gaoler, by singing "God Save the King" and "Rule Britannia."

Thoughts of escape still occupied their minds, and, on three different occasions, several of their number, making fifteen in all, contrived, by the aid of a rope, to let themselves down from the walls, and to cross into Flanders, whence they reached England in safety. The twenty-six who remained behind, were joined, on the 15th of May, 1794, by sixty-four members of the Secular College of St. Omer; their President, Dr. Gregory Stapleton, with eleven professors, being amongst the number. Up to this time the latter had been confined, with many hardships, in various prisons in Arras.

A great improvement in the condition of all was experienced after the fall of Robespierre, on the 29th of July, 1794. The prisoners were no longer stinted in their food, and the rigour of their confinement

was mitigated. On the 27th of November, they were conducted back to Douay. The students from St. Omer were allowed to return to their own College, and the Douay students were lodged in the Irish College.

At last, on the 24th of February, 1795, the long wished for order for the release of both bodies of students arrived, and they journeyed together to England, where they landed on the 2nd of March, 1795.

CHAPTER III.

Crook Hall.

When the Douay students arrived in England from their prison at Doulens, and, finding no College ready to receive them, were obliged to return to their homes, the bishops of the Northern and Southern Districts began to consider what steps could be taken to enable them to continue their studies.

The Douay priests in the North were communicated with, and on May 15th, 1793, Bishop Gibson, writing to the Rev. Thomas Eyre, said—"Douay College is almost empty, as I hear, and students in Philosophy and Divinity are coming over every day. I am advised to take Flass Hall immediately and begin. Bishop Douglass will pay half the rent. Unless we begin, all will be dispersed."

Accordingly, Bishop Gibson and the Rev. Mr. Eyre having met by appointment at

Minsteracres, rode over on the 27th of the same month to Flass Hall, distant about a mile from where St. Cuthbert's now stands, and satisfied themselves that for a time it would serve as a place for collecting the students. Two days afterwards a doubt as to the choice seems to have arisen, as we may suppose from the Rev. Mr. Eyre, and the Rev. Mr. John Smith of The Brooms, going over to inspect Crook Hall, a large uninhabited house, about eight miles from Ushaw, belonging to the Baker family. They both agreed that, failing satisfactory arrangements elsewhere, this spacious but dilapidated mansion might be made to satisfy all requirements. The Bishop, however, reverted to his first idea, and on October 1st an application for a lease of Flass Hall was made to its owner through the agent, Mr. Taylor, of Esh. A satisfactory lease was offered, and Mr. Eyre, thinking all was settled, returned to Mrs. Silvertop's house at Wooler, where he was temporarily acting as chaplain.

But the search for a college was only beginning: it had to be prosecuted for many months through various parts of the country before it terminated in the selection of Crook Hall in the North, and Old Hall Green, near Ware, in the South. The question was beset with difficulties, arising mainly from want of means to support a College; and any possible arrangement that offered to be least expensive had to be

examined and carefully considered. Hesitation there was, but it was only as to the manner in which a determined resolution on the part of both Bishops could best be carried into effect.

These zealous Prelates were no unworthy imitators of the great Cardinal who had set them an example of what might be done on small means, with a good cause and a strong will; and at this second crisis in the history of Catholic education in England, the men in power were found equal to the occasion.

On the 11th of November, 1793, the Rev. Henry Rutter, in a letter to the Rev. Thos. Eyre, wrote—"It appears from your letter that his Lordship has not yet informed you that Flass is given up for Old Hall Green, which Bishop Douglass considers a more eligible place for our emigrant students. I think so too, for the present moment, because everything is now ready to receive them; but if the plan is to establish a permanent College, the Bishopric [*i. e.* the County of Durham] seems a far more preferable situation."

Old Hall Green was at this time a school for lay students, conducted by the Rev. Mr. Potier, in much the same way as that at Oscott, near Birmingham, by the Rev. Dr. Potts, and the school at Tudhoe, near Durham, by the Rev. Arthur Storey.

None of these establishments had ever served as preparatory schools for Douay College, or, as far as can be learnt, had ever sent thither any boys to study for the priesthood.

But Old Hall Green was conveniently situated within easy reach of London, and was therefore chosen as the rendezvous for the returning students until such times as a College was prepared to receive them.

Nearly twenty had assembled there by the end of November, 1793, and were placed under the care of the Rev. William Coombes, late Professor of Rhetoric at Douay. A single room was all that could be spared for their use; and this had to serve for refectory, class room, and recreation room. For sleeping accommodation, a few had a portion of of an attic assigned to them, and the rest slept in a wooden barn adjoining the house, partitioned off into small cells, which the boys jokingly called their coffins. The Rev. Mr. Potier did not in any way direct their studies, but devoted his attention, as before, entirely to the young gentlemen under his charge.

It is not a matter for surprise, therefore, that we find Bishop Gibson writing to Mr. Eyre on November 20th, 1793, earnestly advocating the union of all their energies for the establishment of a permanent College.

Both Bishops were equally anxious to have one general secular College for all England; and the force of circumstances only prevented them from carrying their design into execution.

From the mere fact of the students residing at Old Hall Green, that academy was gradually moulded into an Ecclesiastical

College for the Southern District; but its formal change was not effected till after the retirement of Mr. Potier from its management, and the installation of its first President, Dr. Gregory Stapleton, on the 15th of August, 1795.

Some of his students came from Douay, but by far the greater number from his old College of St. Omer, of which he was the last President. The foundation stone of the present College of St. Edmund was laid shortly after Dr. Stapleton's installation.

Early in March, 1794, as more students continued to come over, and could not be received at Old Hall Green, they were allowed by Bishop Douglass to go to their relations in the north. They were not permitted to remain there, however, for Bishop Gibson assembled them at Mr. Storey's school at Tudhoe, about five miles to the south west of the City of Durham, and placed over them as their teacher the Rev. Dr. Lingard, who had, meantime, been acting as tutor to the son of Lord Stourton. Whilst they were here, the search for a College continued; and on the 5th of May, Bishop Gibson, in company with Mr. Silvertop, went over from Minsteracres to Lartington Hall, to consult with Mr. Maire and Sir John Lawson as to what should be done. It was decided at that meeting that Mr. Baker should be asked for a lease of Crook Hall. Nevertheless, this decision did not stand in the way of further enquiries, and a great part of the summer of

1794 was spent in correspondence on the subject, and in riding about to various places in the counties of Durham and Northumberland, and parts of Yorkshire, to find a suitable house and locality. The neighbourhood of Gainford was explored, the old mansion house of Newton Cap, near Auckland, was visited; another at St. Helen's, Auckland, a third at Bishop Middleham, and a fourth at Hilton, near Sunderland. Objections of one kind or another were made in regard to each of these places; and it was finally resolved that Crook Hall should be taken, and put in sufficient repair to receive the students.

The house at Tudhoe was too small and inconvenient even for a temporary abode, and on the 9th of September, the students under Dr. Lingard were ordered to take up their residence with Mr. Eyre at the mission house of Pontop Hall, near Lanchester, about two miles from Crook Hall.

The community, consisting entirely of Douay professors and students, was composed as follows:—

1. The REV. THOMAS EYRE, who was removed from his Mission at Pontop to assume the office of President.
2. MR. JOHN LINGARD, not yet in orders, Vice-President.
3. MR. JOHN RICKABY, in the Douay Class of Philosophy.
4. MR. THOMAS LUPTON, do. Rhetoric.
5. MR. THOMAS DAWSON, do. Poetry.
6. MR. THOMAS STOREY, do. do.
7. MR. JOHN BRADLEY, do. do.
8. MR. THOMAS COCK, do. do.

The Rev. John Bell was sent for from Minsteracres to become Prefect of Discip-

line. Since his escape from Douay, he had been tutor to the son of Mr. John Silvertop, —Mr. Henry Silvertop,—who took the name of Witham when he succeeded to Lartington. The following students soon arrived from Old Hall Green :—Chas. Saul, Edward Monk, Richard Thompson, Thomas Gillow, Thomas Penswick, and Geo. Leo Haydock, the annotator of the Bible, who arrived somewhat later.

In this manner, on the 19th of October, 1794, were collected together fourteen of the Douay students to continue the work of the parent College, of providing for the succession of the English priesthood. Their President, Mr. Eyre, was well acquainted with the system of teaching and of discipline at Douay, having taught there the classes of Poetry and Rhetoric, and having filled the office of General Prefect previous to his twenty years of missionary work in the north.

Crook Hall, therefore, has the honour of being the first Ecclesiastical College established in England since the Reformation ; and of being, moreover, the lineal descendant of Cardinal Allen's great Seminary of Martyrs.

Old Hall Green, founded nearly a year later, was closely connected with Douay, but much more so with the College of St. Omer, through its President, Dr. Stapleton, and the majority of its students. Its rules and constitutions, too, were not drawn in their entirety from either of the two colleges of Douay or of St.

Omer, but partly from both, and accommodated to the changed circumstances according to Dr. Stapleton's judgment of what was best.

At Crook Hall, on the other hand, it was the ambition and endeavour of Bishop Gibson, the President, and superiors, to reproduce exactly in the new College their lost Alma Mater; and so well was their succession to Douay understood and recognised, that in the first announcement of Crook Hall as a College in the Catholic Directory, it was only necessary, in speaking of the pension of the students, to write—"Terms—*as before.*"

Ordinations were held at the College in December, 1794, by Bishop Gibson, and the first priests ordained were John Bell and Robert Blacoe.

The pecuniary difficulties in which Mr. Eyre found himself involved were very great; and to relieve himself of them, he appealed for assistance to various representatives of Catholic families in the north. The house was dilapidated, and needed much further repair and enlargement. To meet this pressing want, Lord Stourton gave £200, and promised an annual payment of £10. Four gentlemen subscribed £100 each—Sir John Lawson, Mr. John Silvertop, Mr. Thos. Riddell, and Mr. Maire; whilst Mr. Thomas Selby gave £20. Other subscriptions came in from various quarters, both then and subsequently, as the wants were made known.

There were still at Old Hall eight students belonging to the Northern District, when

their twenty-six companions arrived from their prison at Douvens, on the 2nd of March, 1795. A few of these went forward to the north immediately, and the community at Crook Hall soon numbered twenty-two members, exclusive of the President.

It was still the intention of Bishop Douglass to unite with Bishop Gibson in founding a general College for both districts; and with this object in view, Dr. Stapleton, the Rev. Thomas Smith, and Sir John Lawson went to inspect Thorp Arch, near Wetherby, in Yorkshire, which, having been built for an inn, was supposed to be admirably adapted for the purpose required. On the 28th of April, Messrs. Pointer, Wilds, and Daniel met Bishop Gibson at York, and went with him to view the proposed College of which they had heard so much. It met with their approval, and negotiations were begun to acquire it from its owner. The preliminaries were settled, but difficulties arose later about the amount of purchase money, which resulted in Thorp Arch being abandoned.

After this failure, it was determined to go on with the two existing Colleges,—Crook Hall as the direct continuation of Douay, and Old Hall Green as the College for the Southern District.

We are told by Dr. Lingard how the matter was arranged. On the 29th of June, the Feast of SS. Peter and Paul, Mr. Daniel, late President of Douay, and proprietor in law of all the monies vested in England

belonging to that College, went with Bishop Gibson to Crook Hall. On the following day, Mr. Eyre resigned the Presidency in favour of Mr. Daniel, who in this manner continued the line of Douay presidents on to Crook Hall. Before the end of the octave, Dr. Stapleton, who was appointed but not yet installed President of Old Hall Green, arrived at Crook. A long conference was held, in which it was amicably arranged that Mr. Eyre should resume the Presidency, in order to enable Mr. Daniel, as President of Douay, to prosecute his claim, against the French Government, to the confiscated property belonging to that College. This was done, and the next day Mr. Daniel began his journey to Paris, where he took up his residence with the title of President of Douay, which he retained until his death in the year 1823.

The final settlement at Old Hall Green was effected a little later,—on August the 15th, the Feast of the Assumption, when Dr. Stapleton was formally installed President of that College.

Crook Hall prospered under Mr. Eyre, and, during the fifteen years of its existence as a College, twenty-five priests were ordained for various missions in the north. Its alumni cherished its remembrance in spite of scant arrangement for their comfort within the house, and lack of interesting objects without. Bleak and wild as was the country around, its treeless whin-clad surface, already invaded

by many a murky coal-pit, suggested thoughts to the imaginative Lingard which took poetic form in the following imitation of Horace, translated by himself:—

Crook Duacensi positum colono
Sit meæ sedes utinam senectæ,
Sit modus lasso maris et viarum
Militiæque.

Unde si Parcæ prohibent iniquæ,
Te petam claris opibus Peruvi
Dulcius, nostro potius canendum
Carmine Pontop.

Ver ubi nullum, trepidasque præbet
Jupiter brumas, et amica tellus?
Sentibus duris minimum Falernis
Invidet uvis.

Hic vivam, hic atque moriar, mearum
Crook nisi partem rapiat dierum,
Et precor vestris mea conquiescant
Ossa fodinis.

TRANSLATION.

May Crook's blest soil and verdant plains
Be my retreat in trembling age,
When warned by Death's approaching pains
To quit the world's tumultuous stage.

But if stern Fate should this refuse,
To thee, O Pontop! let me fly;
Before Peru's thy mines I choose,
And Carbo's cheerful flame enjoy.

Pontop ! with thee what clime can vie ?
Where joyous whins spontaneous grow,
Where not a tree obstructs the eye,
And muddy torrents sweetly flow !
Here let me live, here let me die,
Or part my days twixt Crook and thee :
And to thy coal-pits then will I
My carcase leave a legacy.

CHAPTER V.

Ushaw.

A great deal had been done towards preserving Catholic education for the North of England, when, in spite of poverty, so large a place as Crook Hall had been taken, and maintained with an ever increasing number of students, both lay and ecclesiastical ; and the successful issue of his first venture encouraged Bishop Gibson to take in hand a work of greater magnitude, which in size and teaching-power might compare with the grand old College at Douay. The Bishop himself had been President of Douay for nine years, and during his able administration the College had been exceptionally prosperous. No man knew better than he how much work it could do, and at what cost ; and it is only reasonable to suppose that as Bishop of the Northern District he was equally well acquainted with the wants of his large diocese, extending over the six northern counties of England.

The increasing Catholic population of the North needed more priests than even Douay could educate, and the small establishments still surviving abroad could do very little towards supplying the demand. A large establishment in England was absolutely needed, if the work of the North had to be effectively done. The Douay training had always been pre-eminently English in its character, but the locality of the College was foreign, and, so far, had a prejudicial influence on the effect of the ministry. Now that persecution had relaxed, and the laws no longer prevented the establishment of an English College, a favourable opportunity had arrived for giving the education of Catholic England a native growth. Want of means was the great drawback to the idea, for the Catholic body was poor, and no large donations were at hand to enable the Bishop to make a beginning. There was no lack of generosity, however; and, trusting to a continuation and increase of this feeling when it became known that a large and necessary work was in contemplation, Bishop Gibson applied to Sir Edward Smythe, Bart., of Acton Burnell, to sell him a farm of 300 acres, situated near the village of Ushaw, about a mile and a half from that gentleman's residence of Esh Hall, and four miles west of Durham. The land was bought in 1799, and Mr. Taylor, an architect in London, was called upon to furnish a design for the proposed College. The plan was

considered far too extensive by many of the clergy, and the Bishop was greatly blamed for entertaining so ambitious a project. Nothing daunted by the opposition to his views, he adhered to his resolution, and early in the year 1805, the first stone was laid of a quadrangular building, measuring 180 feet in length from east to west, and 230 feet from north to south, enclosing a large open court surrounded by corridors. The cost of so great an undertaking was necessarily very great, and the only way of meeting it was by means of collections from the various missions throughout the Diocese.

There is no record of large bequests having been made for the purpose, and yet the work steadily advanced; and three wings of the College were so far completed in the summer of 1808, that, on the 19th of July, the President sent the first body of students to take possession of their new Alma Mater. There is a tradition existing among Ushaw students that the little colony from Crook raced for the honour of being first to enter their new home; but it is not in accordance with the account given by the late Canon Slater, the last survivor but one of those who made this interesting journey.* He, with three companions, Michael Trappes, John Hall, and Thomas Douthwaite (who after-

* The Very Rev. Canon Slater died at his mission house of Hutton Henry, December 26th, 1884, and was buried at Ushaw College.

wards assumed the name of Danson),† walked quietly in advance, and a number of others followed very soberly with a cart. It was not until the 2nd of August that the President, with a few remaining students, bade a final adieu to Crook Hall. He was the last to leave the deserted mansion, which he did with characteristic caution, “after carefully locking each and every room.”

The Diary at Ushaw begins with the following notes:—

Prima alumnorum cohors suis apud Crook Hall sedibus relictis, collegium apud Ushaw intravit, feria 3^{ia} in Festo Sancti Vincentii a Paulo, die 19^a Julii, 1808.

Feria 6^{ta}, die 29^a ejusdem mensis, capella benedicta est a Reverendissimo in Christo patre, Dno Gulielmo Gibson Episcopo Acanthensi, ac hujus districtus Septentrionalis Vicario Apostolico.

Feria 3^{ia}, die 2^a Augusti, has ædes [Ushaw] solus ingressus est Rev^{dus} Dnus Thomas Eyre, primus hujus Collegii Præses, magnis suorum in ambulacro meridionali ordine instructorum clamoribus sublatis, et tintinnabulo sonante.

Thus, on the 19th of July, 1808, the Feast of St. Vincent of Paul, did Ushaw College begin its career under the patronage of St. Cuthbert, and in full view of the glorious towers of his ancient Cathedral, and the crumbling Abbey walls of Beaurepaire.

Incomplete as it was, and for long after-

* The Rev. Thomas Danson, until recently on the mission at Howden, in Yorkshire, is now the sole survivor of the students educated at Crook Hall.

wards to a great extent unfurnished, with its west wing not yet begun, the College was nevertheless capable of affording accommodation for upwards of a hundred students.

Dr. Lingard, the Vice-President, assisted by Dr. Gradwell, undertook the arrangement of the Library in the large room, now divided into four, over the Great Study Hall at the west end of the south wing. This Study Hall was completed in the following year, and the Library in 1813. The two rooms on the second floor at the east end of the same wing were used as an Infirmary during the fever which visited the College in 1809, owing, it was thought, to the damp state of the walls. On the 10th of May, 1810, the Rev. Thomas Eyre died, and for over a year Dr. Lingard conducted the affairs of the College. In September, Dr. John Gillow, who had lectured at Douay College in Philosophy and Divinity for eleven years, and for twenty years afterwards had laboured on the mission at York, was appointed to succeed Mr. Eyre; but he only arrived at the College to assume the Presidency on the 11th of June, 1811. In the month of September, in the same year, Dr. Lingard left Ushaw for the mission at Hornby, where he would have more leisure to continue his great work, "The History of England," upon which he had already made some progress.

His departure was a very severe loss to the College, of which he was the brightest literary ornament; but his great attachment

to it continued unabated till his death in 1851. Of this affection he has left most substantial proof in the educational burses he founded at Ushaw after the successful publication of his History,

Dr. Gillow lost no time in attempting to complete the quadrangle. The foundations of the west wing were laid in the year 1812, but the work went on exceedingly slowly. When the walls had been raised a little above the ground, they remained for some years stationary. The College was during this time in great pecuniary difficulties, which culminated in the famine of 1817, consequent on the failure of the corn crop in the preceding year.

A desire to save, for the future, the heavy addition to the cost of flour, arising from the carriage of corn to a distance, induced Bishop Gibson to erect the windmill, the ruins of which still stand on the eminence north of the farm buildings.

The Rev. Mr. Kirk had been made Procurator at the beginning of this year, and a story is told of the way in which he re-established the fallen credit of the College with the tradespeople of Durham. He had absolutely no money to buy food for the students, and payments in ready money were insisted on. In his distress he went down to Aldin Grange, to ask Mr. Taylor's advice as to the steps he ought to take to restore confidence in his solvency. The old man kindly offered to lend him £1,000, without

interest, but shrewdly required, as a condition of the loan, that Mr. Kirk should go at once to Durham and spend every penny of the money in paying up arrears and putting down hard cash for what he bought. The recipe was quite successful, and Ushaw College was never troubled any more about payments in advance.

After this the building of the west wing progressed more rapidly, and in the year 1819 was so far advanced as to allow some of the rooms to be occupied. It was completed shortly afterwards, and with this increase to its accommodation, the College was able to receive 140 students.

All this time Bishop Gibson had watched over the interests and development of Ushaw with a tender care. He supervised the working of the farm, living for the most part at the College, and controlling everything that was done. He died on the 2nd of June, 1821, after having had the satisfaction of seeing his great work firmly established.

In his later years, Dr. Gillow gave much of his attention to laying out the grounds in front of the College, and to putting down plantations in exposed parts. He died at a good old age, on the 6th of February, 1828, and was succeeded by Dr. Youens. The latter devoted himself for five years to the internal management of the house, and on March 27th, 1833, retired from the presidency in favour of Dr. John Briggs, who was consecrated Bishop of Trachis on the 29th of June,

in the same year. Bishop Briggs improved the appearance of the house by raising a stone parapet over the front of the College, and built the lodge at the gates. On the 11th of August, 1836, he went to reside at York, and Dr. Youens resumed the presidency, but after retaining it for six months, returned to his mission at Liverpool. The Rev. Charles Newsham was nominated president on May 24th, 1837, and it was soon apparent that an era of great vigour had begun. In the latter part of 1837, the Revs. Thos. Cookson, the Vice-President, and Thomas Witham were sent to raise contributions in the Northern Vicariate for improving the College.

The simplicity of all the arrangements, hitherto provided for the comfort and education of the students, was tolerable so long as the College was struggling for a bare existence, and whilst heavy liabilities put a bar to the most ordinary and reasonable improvements; but now that the debt on the original building was in great measure removed, the President felt it to be his duty to provide the house with the necessary requirements of a large institution. There were no kitchens and offices, properly so called, no room of large dimensions where all the students could assemble for public speaking or examinations. The dormitories were in the attics, the lavatory too primitive for description, the playground was a confined space badly provided with ball places and racket courts. There was no reliable supply of water, no bath rooms, and

the refectory arrangements were shabby and insufficient. The only large rooms were the chapel and the refectory, and both were low roofed, the latter having a dormitory above it. To remedy all these evils and provide fitting accommodation involved an outlay almost equivalent to the refounding of the College. Great courage was needed to enable the President to face the obloquy of again involving the College in necessary debt, but what Bishop Gibson had effected before him was in Dr. Newsham's mind, and while he made extraordinary exertions to pay for the improvements and additions to the College on which he was soon very busily engaged, he did not shrink from his self-imposed task, when the large contributions, most generously forwarded by the clergy and laity, failed to cover all the charges as the buildings progressed. He saw that if Ushaw was to maintain itself in the front rank of educational establishments, it must be so provided as to keep pace with the wants of the age.

The teaching staff was likewise largely increased, and the College affiliated to the London University. The following extracts are taken from *The Tablet* of June 6th, 1840 :—

“THE UNIVERSITY OF LONDON AND USHAW COLLEGE. —We are desirous to draw the attention of our readers to a paragraph in another column, which mentions the success of two of the students of Ushaw College at the recent examinations in the University of London. The career of University honours is now, by a liberal government, laid open to three of our Catholic Colleges. Ushaw has nobly taken the lead,

and at once availed herself of the high privilege she has received. Stonyhurst and Oscott will, we are sure, soon follow her example.

“The examinations for the degree of Bachelor of Arts, in the University of London, were held in Somerset House on the Monday, Tuesday, Wednesday, and Thursday of last week, during three hours in the morning, and three hours in the afternoon, of each day. Among the successful candidates were two students from St. Cuthbert's College, Ushaw, Messrs. Wilkinson and Wilson; who were deservedly complimented by the examiners on being found quite equal, and in some points superior to the students of University College and King's College, though they had but a few weeks' time to prepare for their examination.

The former of these students became afterwards, as Father Frank Wilkinson, greatly revered for his skilful and loving watchfulness over the younger boys in the New College; and this occupation of many years was really the great glory of his life, though towards its close, he was advanced to the presidency.

In addition to the advantages to be derived from connection with the University, the ecclesiastical students had opportunities given them of preparing for the conduct of missions with a more ample ceremonial than was possible in the old days of repression. Dr. Newsham encouraged the practice of public speaking and the study of music, and, in order to cultivate in others a taste for the correct Church style, wrote Masses and Benediction pieces, which Gounod, it is said, declared to be among the best examples of modern ecclesiastical music. The discipline of the house was rigidly enforced, and a spirit of obedience and zeal for work engendered, which soon showed fruit in the increased efficiency

of the clergy, and the after success of the lay students.

The amusements and exercise of the boys, and whatever conduced to their healthy development, were at all times cared for by Dr. Newsham as things deserving of his anxious solicitude. The playgrounds were largely extended, ball-places and racket-courts erected, the ground levelled for cricket, and every class established as a separate club with all the requisites for an independent game. The regular rules were enforced, and matches between the different classes encouraged. Cricket was little known at Ushaw before his time, but with the impetus then given to it, it rapidly grew in favour, and is now played on the splendid ground laid down two years ago with as much spirit as any cricketer could desire to see.

A slouching habit was a thing Dr. Newsham detested, and a boy would draw himself up when he saw him near. Drilling under a sergeant was practised weekly; skating, when possible, so liberally allowed, that at times of long continued frost the Prefect of Studies looked very serious; and opportunity was given, but this by rule of the house, for walking in the country twice a week and on extra holidays,—the older boys in parties of three, and the younger ones with a master.

It is impossible in this short sketch to do justice to the material work done by Dr. Newsham. He surrounded the old quad-

rangle with buildings so numerous and important, that Pope Pius IX., on seeing the birds-eye view of Ushaw, said with astonishment, that it looked more like a town than a College:—and he showed his appreciation of Dr. Newsham by making him one of his Domestic Prelates. The lighting of the house with gas was one of the President's first objects, and for this purpose he erected Gas Works in 1839. In that and the following year he improved the dormitories, opened a Library and Museum for the use of the boys, and, instead of the narrow passage at the front-door, formed the present entrance hall with a handsome staircase. In 1844 the Chapel was commenced, to replace the old one in the north wing now transformed into an Exhibition Room. The Refectory was gothicised and adorned by A. W. Pugin in 1846. It was afterwards enlarged, and, on occasion of Dr. Tate's Jubilee in 1873, the present beautiful west window was put in. In 1849, a series of important works were taken in hand—the Exhibition Room with its magnificent roof by Joseph Hansom, and other buildings down to 1854, by Messrs. Joseph and Charles Hansom combined. The Great Library and Study-Hall were begun in 1849; the Playground, Ball-places and Racket-Courts in 1850, the Farm in 1851, the Terrace and Cemetery in 1852, and the Lavatories in 1854. The elder Pugin gave the design for St. Joseph's Chapel in 1852, but left it for his son, E. W. Pugin, to finish. The latter

continued to do all the architectural work of the College until his death.

During the ensuing four years still greater advance was made. A Laundry was begun in 1854, and a Laboratory in the same year, Professors' Parlours in 1855, Infirmary and Museum in 1856, New College for Junior Students and St. Charles' Chapel in 1857, St. Michael's Chapel, the Kitchens and Offices in 1858.

In this year an event occurred that will be for ever memorable in the history of Ushaw—the celebration of the College Jubilee. Just fifty years had gone by since the College was opened on the 19th of July, 1808, and now, enlarged and beautified, it was filled with visitors, many of them old students of Ushaw, and others strangers to it, but rejoicing in its progress, who had come to take part in a commemoration full of joy for the past and hope for the future.

Well might the great Cardinal who arranged its programme, when he looked around and saw a pile of buildings that might compare in size and magnificence with works of mediæval times, a College, powerfully governed, giving unfettered education from year to year to hundreds, nay thousands of Catholic youths, perceive that this Jubilee must be kept, not merely as a celebration of a local success, but as an epoch in the revival of Catholicity in England. For this reason were the bishops, clergy, and laity of Catholic England summoned to meet at St. Cuthbert's, to listen to a series of addresses delivered by the dif-

ferent representatives of thought and action, renewing the past and present, and forecasting the future. The festivities extended over four days, but it was on Wednesday, the 19th of July, that the interest was made to centre. On that day, after a solemn High Mass of thanksgiving, a sermon was preached by His Eminence Cardinal Wiseman, from the text, Lev. xxv., 10, "They shall sanctify the fiftieth year; for it is the year of jubilee," in which he explained what was meant by a "jubilee," and the sense in which it was applicable to the celebration they were keeping:—and how, in order to mark the event by some extraordinary token, the episcopal ring taken from St. Cuthbert's body would that day be placed under the custody of St. Cuthbert's Church and College.

Later in the day a great gathering was assembled in the Public Hall, and subjects thoughtfully prepared were dealt with. A learned critique upon the merits of Dr. Lingard as an historian was given by the Very Rev. Dr. Russell, President of Maynooth. Sir William Lawson, Baronet, delivered an interesting and instructive address on the relations of Ushaw with the missionary history of England. Canon Oakeley spoke on Catholic collegiate education, and compared his old experience and recollections of Oxford, with what he saw and knew of as existing at Ushaw. But the addresses which made the greatest impression, bearing, as they did, more directly on the Jubilee as an event of

national importance, were the one in which the Honourable Charles Langdale gave the history of Catholicity in England during the last half century; and that by the Very Rev. Henry Edward Manning, Provost of the Metropolitan Chapter of Westminster, on the prospects of Catholicity in the next fifty years. With that vigorous and convincing eloquence peculiar to him, Mr. Langdale reviewed the fifty years concluded on that day, and dwelt with warranted exultation on the rapid development of the Catholic Church in England from its early stage of poverty, of restricted worship, and of the social degradation of its priesthood, to its marvellous present growth in churches and in schools, to the increase of its members, the open profession of its tenets, and the undisguised respect in which its clergy were now held by Catholics and Protestants alike.

The far-seeing and thoughtful Provost of Westminster, whilst acknowledging thankfully and unreservedly the extraordinary progress hitherto made, was not disposed to anticipate that rapid conversion of England which past successes might seem to warrant. He reminded his hearers that nations, which have once cast off the Faith, have rarely, if ever, had the grace to recover it, and ventured an opinion, that the return to Catholicity in this country was more likely to be slow and partial, than rapid and complete. The correctness of the view then entertained by the speaker, which was thought a the time to err on the side of coldness and despondency,

has been amply justified by the course of events in the seven and twenty years which have elapsed since it was expressed. The advance of Catholicity has, undoubtedly, been very great, and yet, the immediate return of England to the Faith seems hardly more probable at the present time, than it did in 1858.

His Eminence Cardinal Wiseman summed up, and passed in review the main points brought out by the different speakers, and the proceedings of this memorable meeting terminated with the Jubilee Ode written by the Cardinal, and sung by the College Choir, with orchestral accompaniment, to music composed by Mr. John Richardson.

The opening of this meeting is thus described in the Dublin Review for September, 1858, by an eye witness of it, the late Mr. Henry Wilberforce:—

The great meeting, again, in the Exhibition Room, reminded us strongly of the Oxford "Commemoration," but with just those peculiarities of its own which marked the difference between Catholic and Protestant academical festivity. It was, indeed, a singularly striking and beautiful spectacle. The Exhibition Room at Ushaw is one of the most splendid apartments of that splendid house. It was, if we mistake not, in the infancy of the College, its Chapel. It is of majestic height and ample dimensions. At the end are tiers of seats, rising to more than half the height of the room, and opposite, on occasion of the jubilee, was a stage tastefully and judiciously arranged, for the purposes, whether of an orchestra or a theatre. . . . The line of dignitaries is not yet filled. The rest of the company is in the Hall; in the Gallery hosts of impatient youths, on the floor clusters of priests and laymen busily engaged in conversation. Suddenly there is a cheer which almost appals you. It is the Cardinal Archbishop who has entered, and that cheer expresses from

the heart, as youth only can express, the affection of Ushaw for its most gifted *alumnus*, and its most powerful friend, the noble champion of the English Church, the father of our restored hierarchy, the living pledge of Rome's presence in the midst of us. Again a brief interval, and then another cheer as stunning as the former. A seat at the Cardinal's right hand has been filled, but its venerable occupant has taken possession of it almost like an apparition. So modestly, so noiselessly, so unobservedly did he glide to it, that you are fain to doubt whence and how he came, though the cheer which has startled you is proof positive that a hundred eyes descried his approach, and a hundred hearts were strung up to the cracking point to peal forth his welcome.

In the evening, *The Hidden Gem*, a drama, written by Cardinal Wiseman, was acted on the stage of the same Exhibition Room, and towards its close, a tasteful allusion was made to the revered President, Dr. Newsham, the central figure of this great celebration, to whom was due the credit of so much of this Jubilee-rejoicing.

CARINUS. But surely few could measure back that term
Of half a century ?

ALEXIUS

Alas ! but few.

And in the house one only. In the midst
Of all he sate, uniting old and young,
Friends of his youth, disciples of his age ;
So that he smiled on all, and made all smile.
His life the chain, which, threading one by one
The circlets of past fifty years, joined them
Into one generation. Many hung
From ring or link :—alone he held both ends.
So many had he led on wisdom's path,
So many had sustained up virtue's steep,
That by consent they called him all—"The Doctor,"
Aye, "The Old Doctor" was their name of love.

The subsequent events from the Jubilee down to the present time may be briefly told. Two years before Mgr. Newsham's death on

the 1st of February, 1863, he was incapacitated for work by a paralytic stroke, and the direction of the College affairs devolved on the Vice-President, Dr. John Gillow. It was a difficult time, and the College was hard pressed with many troubles, yet all who knew Dr. Gillow, will bear witness to the ability and staunch fidelity with which he discharged his trust, both at that time and after the appointment of Dr. Robert Tate to the presidency on the 12th of February, 1863. It was Dr. Gillow who supervised all the buildings and all the material improvements made during the greater part of Dr. Newsham's time, and up to the date of his own death in 1877. The plantation to the north of the Junior College was formed by him in 1861, and to him is due the credit for the large reservoirs for the water supply at the Farm and at the College, as well as the walling in and irrigation of the Kitchen Garden in 1864.

Dr. Tate devoted his attention very largely to improving the outside of the College, planting many acres of ground with great judgment and care, replacing the hedges with iron hurdles, and giving the whole surroundings of the College a park-like appearance. In 1865, the Cemetery was enlarged, and in 1866 the new Museum was re-floored, and made ready to receive the Waterton Collection of zoological specimens.

The College prospered under his rule, and the number of students was greatly increased.

The eminent success of Ushaw at the London University was generally acknowledged, and in all respects much ability was shown in the conduct of the educational work. Monsignor Tate died on the 25th of August, 1876, and was succeeded by Dr. Francis Wilkinson. Ill-health, followed by his death within a year of his appointment as President, deprived the College of his beneficent rule before he had time to do much more than take the first steps towards uniting the students in a new and larger Chapel. The record of his life, and of the wonderful esteem in which he was held by all who had the happiness of knowing him, or of being trained under his fatherly care, during the many years of his rectorship in the Junior College, may not be attempted in this short notice. Enfeebled by long suffering acting upon a delicate constitution, he died of typhoid fever whilst staying at the house of the Count de Torre Diaz, in London, on the 23rd of September, 1877. His body was brought to Ushaw, and interred in the College Cemetery. The great loss sustained by the deaths of Dr. Gillow and Dr. Wilkinson, the one following within a month of the other, induced Bishop Chadwick to accede to the wishes of the Bishops interested in the College, and of the professors, to assume the presidency. He was installed on the 30th of October, to the great consolation of all; but he soon found it impossible to discharge to his satisfaction the duties of Bishop and of President together,

and on the 26th of October he resigned his office in favour of Dr. Wrennall, the eighth President of the College.

The untiring energy with which Monsignor Wrennall pushed forward the building of the New Chapel to its completion, and the great and successful efforts made by him to relieve it of debt, will be a lasting memorial of his usefulness and zeal for the welfare of the College.

It may be said, in conclusion, that in addition to the many laymen who have attained distinction after receiving their education at Ushaw, two Cardinals, two Archbishops, fifteen Bishops, and over seven hundred priests have been trained within its walls.

The accepted derivation of Ushaw is, Yew Shawe,—the wood of yews, which tradition says the Normans planted to commemorate their comrades who fell in battle with the Saxons. Of this wood, one tree only survives, and this is gnarled and hollowed by time. At the College Jubilee, in 1858, a second tree was planted to succeed the old one then fast decaying, and to perpetuate the tradition.

Durando Sæcula vincat.



The Old Chapel.

CHAPTER VI.

BEFORE attempting to describe the magnificent Chapel just completed by Messrs. Dunn and Hansom, of London and Newcastle, on the site of the elder Pugin's Chapel, built some forty years ago, and now taken down and merged into the new structure, it seems to be almost necessary, in order to give some adequate notion of the pressing need there was for a larger Chapel, to go back some distance in the history of the College,—to the time of Dr. Newsham's presidency,—and consider the changes which have taken place since then, and the growth of wants at that time unfelt and unforeseen.

The original Chapel of St. Cuthbert was designed to seat 150 students in the choir, a number which

was thought by prudent men to be the outside limit of Ushaw's development. It had been the custom among the superiors of the College, in all things to take Douay as the standard most safe to go by; and at no time, from its foundation in 1568 to its disruption in 1793, had the number of students exceeded 150. Exactly forty years had elapsed from the laying of the first stone of Ushaw, to the laying of the foundation stone of the new Chapel by the Right Reverend William Riddell, Coadjutor of the Northern District, on the 23rd of April, 1844.

The number had not increased very largely from the first, and there seemed to be no reason for expecting a large increase in the future. Room had been found for lay students without in any way interfering with, or limiting the supply of, priests for the Northern Missions. The call for more priests was undoubtedly "loud and incessant," as Dr. Newsham himself wrote when he appealed for assistance to the people of the North in 1837, but the idea was not then entertained of building a Junior College for the sake of providing accommodation for more students. The College was wretchedly supplied with the bare requisites for so important an establishment, and the erection of buildings immediately wanted for the comfort and proper accommodation of the students actually in the College alone occupied Dr. Newsham's mind.

After temporarily satisfying the most pressing of these wants, he directed all his energies to the building of a Chapel worthy of Ushaw. Zealous subscribers were not wanting, and in 1847, a College Chapel, designed by A. Welby Pugin, and built by Mr. Geo. Myers, of London, who also erected the screen, stalls, altars, &c., was completed, and entered by the community on Christmas Day.

It was consecrated by Bishop Hogarth on Sept. 27th, 1848, and solemnly opened a fortnight later, on the 11th of October. In beauty and completeness, the Chapel was everything that the most ardent longer after the grand old types at Oxford and Cambridge could desire. It seemed as if the fulfilment of every aspiration and requirement was effected; and yet the very founder of this Church, whose glory it would have been to make it a success, felt obliged, only ten years afterwards, to apply to the younger Pugin to design an extension quite as large as the present Church.*

Dr. Newsham had then decided on building a

* E. W. Pugin, in 1857, at Dr. Newsham's request, sent a design for an extension running north and south from the south wall of the then existing Church. It had an octagonal end towards the south, six four-lighted windows east and west of the choir, and had in the interior shafts of stone to receive the principals of the roof, in much the same way as in the present Chapel. It projected southwards 130 feet from the old work, and was 40 feet wide—internal measurement. A new five-arched stone screen was to connect the new work with the old Chapel.

preparatory College for the younger boys, which was begun in 1857, and finished in 1859. He saw that the numbers would greatly exceed his utmost previous calculation ; and, in fact, a few years later, they did increase from 150 to 300. No wonder, then, that after his time there arose a strong feeling of dissatisfaction at the enforced separation of the students in different chapels, and a determination to have the evil remedied. It was not, however, simply the desire to have the boys together that decided the President (Dr. Wilkinson), in 1877, to build ; but that, being together in a larger and more beautiful Chapel, with a more ample Sanctuary, it might be possible to impress the minds of all, and especially of those destined for the ecclesiastical state, with the salutary effect produced by witnessing the services of the Church carried out in their full integrity and magnificence.

The matter was long and earnestly discussed. All agreed in thinking that accommodation for 400 ought to be provided in the choir, and abundant room outside it for the large concourse of visitors who at different times in the year are in the habit of honouring the College with their company. The first consideration that presented itself was—could the Chapel, which was rightly esteemed by Catholics and Protestants alike as one of the elder Pugin's best works, be so altered and enlarged as to provide

more than double the accommodation for which it was planned? Many and various schemes were suggested, and Dr. Wilkinson at length, seeing that whatever might be the ultimate decision in regard to them, the work was going to be a very costly one, and wishing, moreover, to begin without delay the erection of a worthy memorial to his predecessor, Dr. Tate, appealed to the many friends of Ushaw to enable him to carry it out. A large sum was immediately subscribed, but Dr. Wilkinson did not live to begin the actual work of building.*

A marked difference of opinion as to the advisability of taking down Pugin's Chapel continued into Bishop Chadwick's year of office ; and in order that

* From an inspection of the amounts subscribed at different times up to the present date, it appears that nearly one-half of the total was promised in response to Dr. Wilkinson's appeal. Bishop Chadwick, on becoming President in 1877, wrote as follows :—" And now, does not Dr. Wilkinson's own unlooked for and deeply lamented death afford an additional motive why the work should be at once completed, that it may serve as a memorial of the two Presidents of whom Alma Mater has been within so short an interval bereaved ? The sum already promised for this object amounts to £6,299 16s., of which £1,488 4s. has been received and placed in the Bank." Dr. Wrennall, on December 8th, 1880, expressed his sincere and warm thanks for the generous benefactions towards the new Church, and announced that the subscriptions, with further promised donations, brought the total up to £8,300 10s. A second circular, with list of subscriptions, was issued by him on May 31st, 1882, in which he wrote :—" Gratifying as it will be to our friends to hear that a beginning has been made, I cannot conceal the anxiety, not to say alarm, with which this step has been taken. At this moment we have in hand £6,528. The further sums

such an important matter might receive the most careful consideration, it was determined to call in professional assistance, and Messrs. Dunn & Hansom, the architects engaged in carrying out the important works at Stonyhurst and Downside colleges, were asked to report on the state of the building. They replied that, in consequence of defective materials and workmanship, the entire fabric was in a serious state of dilapidation, and that the most prudent course, in their opinion, would be to take it down carefully, and rebuild it on a larger scale. On being further questioned by Dr. Wrennall, who succeeded to the Presidency on Bishop Chadwick's retirement in 1878, the architects replied that to double the accommodation, and at the same time preserve the Church, was to them a problem beyond their power of solution.

It was decided, therefore, after five years' delay, to have an entirely new Church, which should occupy the same site as the old one, be on a similar plan, and have introduced into it all the old architectural promised will raise the total to £10,000. That we were bound to reach before we began. But we never supposed that £10,000 would cover the entire cost, and now we know that it falls very far short of what will be required." A list of subscriptions was published July 22nd, 1884, which gave the total as follows—Amount promised, £11,874 4s.; amount paid, £10,841 19s. By June 1st the subscriptions, exclusive of bequests for particular objects, were increased to £12,776. The entire cost of the Chapel was by this time ascertained to be £14,930.

features and arrangements, thus preserving with strictest fidelity the spirit and character of the old work.*

In accordance with this resolution, on the 1st of May, 1882, the work of taking down and carefully storing away the old material commenced, and, by midsummer, the ground was cleared and the new walls fairly started.

The foundation stone was laid by the Most Rev. Charles Eyre, Archbishop of Glasgow, amid a great gathering of prelates,† clergy and laity, on July 27th, 1882; and an eloquent sermon, on the symbolical meanings of the various parts of a Church, was preached on the occasion by the Right Reverend Monsignor Consitt, Provost of Hexham and Newcastle.

On Saturday, October 4th, 1884, the Chapel was so far completed that it was solemnly blessed by Dr. Bewick, Bishop of Hexham and Newcastle, and on the following day was entered by the members of the College for mass and ordinations. Since then it has been in use, but the formal opening is deferred till more of the details are

* By a curious coincidence, the last high mass sung in the Church was on Sunday, the 23rd of April, the very day on which its foundation stone was laid thirty-eight years before.

† The Right Revs. Angus Macdonald, Bishop of Argyll and the Isles; Herbert Vaughan, Bishop of Salford; Richard Lacy, Bishop of Middlesbrough; Arthur Riddell, Bishop of Northampton.

finished, and the organ, enlarged and re-arranged, is in its place. The result is entirely satisfactory, and the College may be congratulated on having at last a Chapel suitable to their requirements, and worthy of their traditions.





COLLEGE CHAPEL. USHAW.

LOOKING WEST.

FROM PHOTOGRAPH BY A. M. DUNN.



The New Chapel.

CHAPTER VII.

GENERAL DESCRIPTION.



THE Chapel consists of a Sanctuary and Choir, separated by a screen from an Ante-Chapel, which is formed by transepts north and south, cutting the main building at the extreme west end. An organ chamber situated over the cloister, where formerly stood the old north transept, has the bell-turret of the previous Church at its north-east angle.*

In one particular only was the plan of the old Gothic Chapel departed from, namely, in the termination of the east end, where a three-sided apse was substituted for the usual square finish. The large and beautifully traceried east window has now become the west window, enlarged and enriched with additional mouldings ; and the old glass, renovated and improved by Hardman, who designed

* This bell-turret was erected at the cost of the Rev. Thos. Wilkinson, of Kendal.

and executed it, sheds a glorious golden light over the entire Chapel. The old choir windows, with their stained glass, are grouped round the Sanctuary; and these, with some additional subjects, and an entirely new window, the gift of the Very Reverend Canon Scruton in memory of his half-brother, the late Dr. Wilkinson, quite fill the apse. New windows, ten in number, adorned with richly-designed tracery, in excellent harmony with the old ones, take their place in the new choir. It is intended to fill these with stained glass, representing on the south side a whole series of North-country saints, and on the north side the glorious martyrs from Douay College, who gave themselves to death in the reign of Queen Elizabeth and later, that their fellow-countrymen in England might not go without the comforts of religion.

In the Ante-Chapel the old windows are replaced, some enlarged, and all enriched with mouldings to suit the increased proportions of the Church. The doors are treated in the same way, and rebuilt into the new work. The old buttresses appear again, but set on more massive and substantial bases; and, in fact, not one single architectural feature has been lost sight of, but all have been utilized and replaced, as near as was feasible, in their relative positions. The general character of the exterior, although more massive and grand, recalls strongly

the appearance of the old Chapel, the most noteworthy divergence being the enrichment of the east end by the carved gables and pinnacles surrounding the apse. An angel carved in stone surmounts the centre or easternmost gable, and supports a shield on which is cut the monogram of St. Cuthbert. The division between the Sanctuary and the Choir is marked by a pinnacle larger than the others, and more elaborately carved, containing a niche with a figure of St. Joseph—the gift of one of the architects, Archibald Dunn, Esq.

At the extremities of the label over the arch of each south choir window are finely-carved heads of Pope Leo XIII., Cardinal Allen, Cardinal Wiseman, Cardinal Manning, Dr. Lingard, and the Presidents, Dr. Newsham, Dr. Tate, and Dr. Wilkinson. At the memorial window to Dr. Chadwick, in the Lady Chapel the head of that much venerated Bishop and President, and that of the donor of the window, the Very Rev. Canon Dunderdale, appear. The old niches have been replaced, and, with the exception of two at the west end, they are all furnished with statues. In the two niches with handsomely carved canopies in bold relief, transferred from the west end to the gable of the south transept, are placed fine statues in stone, the one of St. Thomas of Canterbury, given by the Rev. Robert Kerr, and the other of St. Francis of Assisi, the

gift of the Rev. Francis Mostyn. The large west window is still surmounted by the massive niche and the stone figure of Our Lord placing a crown on the head of a statue of Our Blessed Lady.

Round the string-course of the apse the following legend is cut in stone, in large Gothic letters:—**Sanctificavi locum istum, ut sit nomen meum ibi in sempiternum, et permaneant oculi mei et cor meum ibi cunctis diebus** [Paralipomenon II. viii. 16]—"I have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually."

In the interior, reminiscences of the old Chapel are not wanting, especially in the Ante-Chapel, where the old arrangements and a great deal of the old work are at once recognized; but the great height and spaciousness of the new choir, with the richly carved and moulded arcading, perhaps the most striking feature in the new design, suggest something grander and more important than before, and seem to lift the building out of the category of chapels into that of churches.

The total length of the interior is 159 feet, which we believe will make it one of the longest College Chapels in England. It is divided into nine bays by carved and moulded stone shafts, which run up to and support the principal timbers of the roof. From these shafts spring arches forming a series of

arcades from end to end of the Church, and passing round the apse, where they are slightly contracted in width. The windows on all sides fit close under this arcade, following the lines of the arches, and producing a general effect that is exceedingly happy and graceful. The mouldings of the arches partly die away on the shafts, and are partly received by angels holding scrolls.

In the four bays of the Ante-Chapel are sculptured the four Archangels, St. Michael, St. Gabriel, St. Raphael, and St. Uriel, springing from elaborate and beautifully carved corbels of mediæval foliage; and in the arcading above, in delicate niche work, stand the statues, nearly life-size, of SS. Peter and Paul—the gifts respectively of the Rev. Joseph Dunn, in memory of the Very Rev. Canon Drysdale, and of the Rev. Samuel Harris, as an affectionate remembrance of Dr. Tate. An arch on the north side opens into the organ chamber, the organist being to the left of the cantors in the choir, and immediately above them. The old stone screen, with its altars so greatly admired of yore, has been replaced at the entrance of the choir. It has been both raised and lengthened, to harmonise with the proportions of the new structure, and is set apart for the accommodation of visitors, who will have from it one of the finest views of the Church. It is reached from the Cloister by a winding staircase,

which, like many mediæval staircases, is made a striking architectural feature. The clear width of the Chapel is 35 feet, leaving ample room for the stalls and seats, of which there are three lines, with space for a fourth when it is needed, arranged lengthwise on each side, in correct collegiate fashion. They are all of oak, and are repetitions of those in the old Chapel, but with the important addition of canopies over them, and a beautiful enrichment in the form of a cresting of birds and foliage conventionally treated, and interspersed with shields, on which will be emblazoned the arms of the principal benefactors of the Church and others of whom Alma Mater has good reason to be proud. Above the stalls and the old panelling, commencing on the north side of the choir and finishing on the south, the whole of the "Magnificat" is beautifully cut in curious but pleasing Gothic letters.

The interior height is 56 feet, the ceiling being a barrel-shaped vault, divided into panels, very much like the former roof, except for the introduction of a cove about four feet above the cornice, breaking the gently-curved line of the roof, and beginning an idea repeated below in the curved canopies of the stalls. The form of the roof undergoes a change when it passes into the Sanctuary, where a semi-vaulted roof is introduced.

The floors generally are laid with encaustic tiles,

but in the centre aisle these tiles are separated from the seats by a margin of inlaid parquetterie,—the gift of the Rev. Robert Thornton,—which has a good effect, and forms a pleasing contrast with the tiles.

The heating of the Church, which is on a somewhat novel principle, has been found on experiment to be thoroughly successful. Coils of hot water pipes are placed high up in the thickness of the walls underneath the sill of each window. Cold air is introduced into the receptacles of these coils through chases in the walls, and the supply is controlled by valves worked through the panelling above the stalls. The heating is thus skilfully effected at the windows, where the air is coldest; and at the same time fresh air can be introduced when desirable, very much on the principle of the Tobin tube ventilator. Another advantage of this system is that all coils, pipes and channels for pipes, usually a receptacle for dust, are banished from the floor of the Chapel.

In order that everything might be complete, the Sacristy was also enlarged, and is now a magnificent room 30 feet by 28 feet, lit by four Gothic windows to the south and east, and by two large ones into the north Cloister, getting a borrowed light from the windows opposite.

The old High Altar and Reredos, which were no longer in good proportion with the increased dimen-

sions of the building, have been erected at the south end of the Ante-Chapel, which is now set apart as the Chapel of the Sacred Heart, and is separated from the rest of the Ante-Chapel by a screen of carved oak, the gift of Coventry Patmore, Esq., in memory of his son Henry, once a student at the College. This magnificent piece of work was designed by Mr. Champney, and executed by Messrs. Bell & Co., of Saffron Walden. Open below, and richly traceried and canopied above, it by no means obstructs the view of Pugin's fine Altar.

The general effect of the old and new features, the rich stone carving about the arches above, and the newly formed chapel below, the beautiful marble statues in their niches flanking the stone screen on either side, the whole lit up by coloured light from the old stained windows, so satisfies the mind that nothing more seems needed for completeness, except the decoration of the roof. This want is more apparent in the choir, where the eye more easily wanders up to the unadorned panelling.

May the day be not far distant when, by the assistance of some kind friends of Ushaw, this want will be supplied ;—when an Altar, worthy of the situation, will grace the noble Sanctuary, and the grand old organ, enlarged and re-arranged for its new position, will be welcomed by the choir as a long missed friend.

It must not be allowed to pass unmentioned that the carving throughout, both in wood and stone, is admirable,—spirited and always graceful, true to the best types of mediæval work. The stone carving is by Mr. Wall, of Cheltenham, and the wood carving by Mr. Whitty, working for Messrs. Robson & Son, of Newcastle, who supplied all the oak stalls, canopies, &c. The heating apparatus was constructed and laid by Messrs. Metcalf & Dilworth, of Preston. Messrs. Reed, of Newcastle, were the builders; and Mr. Gaby, also of Newcastle, was the general contractor. Mr. Peter Seed acted as resident clerk of the work during its entire progress, under the able direction of Messrs. Dunn & Hansom, the architects.

To the latter is due the very highest praise, in the first place, for their truly artistic design; and, secondly, for their skilful treatment of the old material, blending it with the new in such a manner as to produce a general harmonious effect.

DESCRIPTION IN DETAIL.

The entrance to the Cloister, as seen from the great Corridor, is particularly striking, presenting as it does a distinct departure from the homely style of the old quadrangle. Designed by Pugin as the approach to his Chapel, it still serves the same purpose for the new structure. It is a deeply-moulded arched doorway, divided by a centre pillar support-

ing a sitting figure of the Blessed Virgin holding the child Jesus, which is surmounted by an octagonal canopy, enriched with crocketed gablets and pinnacles, over which is a perforated sexfoil filled with stained glass. The doors are of oak, fastened together with wrought bolts and hinges. On the inside of the centre pillar which divides the doorway, there is a large figure of an angel carved in stone, with outspread wings, its eyes cast down upon the poor-box immediately below it, to which the inscription on the label it holds has reference—**Date eleemosynam et ecce omnia munda sunt vobis.** Luc. xi. 41. Immediately opposite the entrance is a three-lighted window filled with coloured glass, representing three holy bishops, St. Aidan, St. Wilfrid, and St. Chad, with their staves in their hands, and the arms of their respective sees below. These lights are surmounted by three angels in the tracery above, bearing scrolls inscribed as follows—**Laudate Dominum in Sanctis ejus.** The stained glass in this window is the gift of the Rev. Thomas Wilkinson, of Kendal, who is represented kneeling by the figure of St. Chad.

Here the Cloister turns to the left, past the vesting Sacristy, and then to the right along the deep buttresses of the Church. After passing the arched way under the belfry stairs, it assumes larger proportions, and presents more striking features, with

its lofty panelled roof, and increased area for free passage to the various chapels, and to the tribune above the screen up a handsome Gothic staircase. Two recesses are also formed for votive altars, in one of which is a picture of Our Lady of Perpetual Succour, framed with much florid decoration in the Italian style,—the gift of the Rev. Austin Pippet.

A large three-lighted window, given by Johnson Bradshaw, Esq., of Leamington, lights the Cloister at this point. Above the transoms are figures of St. Ethelburga, St. Hilda, and St. Ethelreda; below, the glass is of a simpler character, without figures. The arched doorway at the end, adorned on the inside with very artistically-carved heads of St. Acca the fifth Bishop of Hexham, and of St. Margaret, Queen of Scotland, opens into the

FORE-CHAPEL OR ANTE-CHAPEL,

which is seventy-four feet in length, by twenty feet in width. The north window contains in its lower part, seated under canopies, the four Doctors of the Latin Church—St. Jerome with a lion, St. Augustine and St. Ambrose with staves, and St. Gregory with a dove, each of them represented writing. Above are the four Evangelists also seated, and holding their Gospels, their respective symbols appearing in the canopy above each figure. In the tracery are images of the Church and Synagogue. The former is represented as a female in royal attire,

crowned, holding a chalice in her left hand and a sceptre in her right. The latter is likewise represented under a female form, but with her eyes veiled in the old symbolic manner, with a broken staff in one hand, and the tables of the law slipping from the other. This window was given by the lay students educated at St. Cuthbert's College. This and all the other windows from the old Chapel were designed by A. Welby Pugin, and executed by Messrs. Hardman & Co., of Birmingham. Underneath is a projecting canopied niche in finely-carved oak, enclosing a large stone statue, designed by the elder Pugin, of St. Cuthbert, the Patron of the Chapel and of the College. He is represented seated, crozier in hand. The niche is provided with folding panels, very richly decorated with figures of bishops, kings, and angels, and is surmounted by a lofty crocketed pinnacle. The statue and niche, with all its costly decoration, was the gift of Miss Dalton, of Thurnham Hall, Lancashire.

In the west wall of the north transept is a two-lighted window, by E. Frampton, Esq., of London, containing figures of SS. Peter and John, the patron saints of the late Dr. John Gillow, in memory of whom it is erected. His monogram and shield are inserted at the foot of the two lights. Underneath, a brass plate on a stone slab let into the wall bears the following inscription:—

Joannes + Gillo

Domo . Antiqua . Lancastrensi .

Qui . Statim . a . puero . omnem . fere . vitam .

Degit . in . hoc . Collegio .

Sacerdos . Doctor . Theologus . Canonicus .

Olim . Bagulstadensis . et . per . multos . annos .

Sti . Cuthberti . Coll . Vice . Præses .

Pietate . Doctrina . Ecclesiæ . Zelo . Spectandus .

Literas . Physicas . Disciplinas . Theologiam .

Professus . est . Nobilis . inter . pares .

Magnarum . Virtutum . Exemplis . Clarus .

Pie . Ob . In . Dno . Die . 33 . An . MDCCLXXV33 .

æt . LXX33 .

Amici . et . Discipuli . Fecerunt . Viro . Desidera-
tissimo . Bene . Merenti .

In the west gable is the old east window, renovated and beautified for its present position by the firm who originally worked it, Messrs. Hardman & Co. It has for its subject the eternal glory of the Saints and Servants of God, or the Church Triumphant. In the centre of the circle which forms part of the tracery, is an emblem of the most adorable Trinity, round which, as well as in the other parts of the tracery, are represented the nine orders or hierarchies of Angels, and the symbols of the four Evangelists. In the upper part of the centre light is "A Majesty," Our Lord seated on a rainbow, with a glory round about Him, in the midst of His Apostles;—with His right hand giving benediction, and with His left sustaining an orb sur-

mounted by a cross. In the first light, on the right of Our Lord, are the three Apostles, St. Peter with the keys, St. James the Less with a cross, and St. John with a chalice and serpent. In the second, St. Andrew leaning on the cross, St. Bartholomew with the flaying knife, and St. Matthias with the battle axe. On the left of Our Blessed Lord, and in the first light, are St. Paul with the sword, St. Thomas with the spear, and St. Matthew with the book. In the second light, St. James the Greater with the pilgrim's staff, St. Jude with the club, and St. Philip. In the third light, and on the right of Our Lord, are some of the Patriarchs and Prophets, amongst whom King David is represented with his harp, and the Prophet Jonas bearing a scroll, inscribed with the words beginning his prophecy—**Et factum est verbum Domini ad Jonam.** In the third light, on the left of Our Lord, other prophets are represented—Isaias bearing a scroll, on which is inscribed the words of his prophecy—**Audite cæli et auribus percipe terra ;** and also Jeremias and Baruch, each of whom bears a scroll with the opening words of their respective prophecies—**Verba Jeremiæ,** and **Et hæc verba libri.** In the head of each light, above these groups, is an angel bearing a crown, and beneath them is a row of cherubim, with extended wings, on cloud work, forming a brilliant band of

colour. Beneath these, and in the middle of the centre light, under the figure of Our Lord, is Our Blessed Lady, seated on her throne, with a crown on her head, and bearing in her hands a scroll inscribed—**Magnificat anima mea Dominum.** Luc. i. 46. She is attended on either side by a company of virgins and martyrs, holy monks and abbots. On her right hand, and in the first light, there are, amongst others, St. Catherine of Alexandria, with her wheel and sword, St. Lucy with the host and chalice, and St. Agatha with a book and pincers. In the second light, St. Lawrence with a book and gridiron, and St. Vincent at the head of others bearing palms in their hands; and in the third light, besides others, the holy abbots, St. Benedict with a book and staff, and St. Bruno with a book and scapular.

In the first light, and on the left of Our Blessed Lady, there are represented, in front of others, St. Barbara with a tower, St. Margaret with her staff resting on the dragon, and St. Agnes with a lamb. In the second light, may be recognised St. Stephen with stones in his hand, and St. Alban with a sheathed sword; and in the third light, St. Bernard with a book and staff, St. Romuald, St. Dominic, St. Thomas of Aquin, and St. Francis.

Below these is another row of cherubim, disposed similarly to the row above; and, beneath it, a third

company of the elect of God. At the bottom of the centre light, and under the figure of Our Blessed Lady, is St. John the Baptist holding the **Agnus Dei** in his hand ; and in the same light with him are St. Joachim, Zachary, St. Joseph of Arimathea, and others successively in the three lights to the right of St. John ; and in the first light on his left, are popes, cardinals, bishops, abbots and kings. Amongst them are represented Pope Gregory the Great, who sent St. Augustine to England ; Gregory the Sixteenth, in whose Pontificate the old Chapel was built ; St. Charles Borromeo, Cardinal Allen, the founder of Douay College, of which St. Cuthbert's is the lineal descendant ; St. Cuthbert, St. Dunstan, St. Hugh, St. John of Beverley, Bishops and Confessors ; St. Benedict Biscop, St. Ceolfrid and St. Aelred, Abbots ; Charlemagne, St. Edward, St. Louis, St. Richard, Kings and Confessors. In the second and third lights, on the left of St. John, are companies of holy abbesses and queens. Amongst them are noticeable St. Teresa with a book and staff, St. Clare with the ostensorium, St. Ebba, St. Bega, and St. Walburga. Amongst the queens, St. Elisabeth of Hungary, with her mantle full of flowers, St. Helen with the cross, St. Margaret Queen of Scotland, forming with the rest a portion of that great and glorious crowd which St. John saw in his vision—*Vidi turbam magnam quam dinu-*

merare nemo poterat ex omnibus gentibus et tribubus et populis et linguis stantes ante thronum et in conspectu Agni, amicti stolis albis, et palmæ in manibus eorum. Apoc. vii. 9. "I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands."

This window is the gift of the clergy of Lancashire, Yorkshire, and the Northern districts. The stone label that runs along the arch is terminated by effectively carved heads ;—of St. Teresa, on whose feast day, October 15th, 1794, the Douay students from Pontop entered Crook Hall ; and of St. Vincent of Paul, in commemoration of the entrance of the students into Ushaw from Crook Hall, on the Saint's feast day, July 19th, 1808. On each side of the great west door below, are heads of northern Saxon saints ;—of St. Benet Biscop, founder and abbot of the Monasteries of Wearmouth and Jarrow, and St. Hilda, Abbess of the Monastery at Whitby.

Enclosed, but not hidden, by an oak screen which rises with imposing and cathedral-like effect directly behind the south pillar in the Ante-Chapel, which it actually enfolds within the width of its canopy, lies

THE CHAPEL OF THE SACRED HEART.

It is impossible to enter the Ante-Chapel from

the Cloister without being at once struck with the impressive character of this screen. Springing from a base of unpierced panels two feet in height, and deeply cut with the linen pattern, seven slender shafts, three feet apart and five feet at the open doorway, which is close up to the Lady Chapel wall, rise six feet from the panelling, and form semi-circular decorated arches. Above, are two flights of perpendicular tracery, very light and ornamental. The embattled bar that divides these flights receives the shafts, which die upon it about twelve feet from the ground. At this point, a curved canopy comes forward and upwards, projecting boldly with a series of feathered arches, till it is stopped by a cornice a foot deep, in which are heads of angels with wings. This cornice is crowned by a handsomely-pierced cresting, showing the vine leaf and grapes, surmounted by roses, on stems curving down to an undulating line at the base.

Along the line of the floor, on a transverse bar, is cut in Gothic lettering—**This Rood Screen was erected by Goventry Patmore, 1883, in memory of his son, Henry Patmore.** On the inside, which is likewise beautifully finished, the canopy is dispensed with, and a massively moulded cornice, with pateras at intervals and embattled at the top, makes a bold and pleasing finish.

In the west wall of this Chapel are two double-lighted windows, containing images of four holy kings, St. Oswin, St. Oswald, St. Edward, and St. Edmund, represented in their royal habits, with their respective shields below them. These windows were the gift of the Very Rev. Dr. Michael Gibson, Vice-President of the College under Dr. Newsham. They were situated in the west wall of the old north and south transepts, and were lengthened for their present position. The enlarged space is devoted to canopies and basements in the new glass painted by Frampton to match the old.

The south transept window, which was given by the students resident in the College when the old Chapel was built, contains eight subjects. The four upper ones represent the Nativity of Our Lord, the Adoration of the Wise Men, the Presentation in the Temple, and the Flight into Egypt, with their appropriate inscriptions—*Felix namque es sacra virgo Maria, et omni laude dignissima, quia ex te ortus est sol justitiæ, Christus Deus noster. Omnes de Saba venient, aurum et thus deferentes et laudem Domino annuntiantes. Isai. lx, 6. Lumen ad revelationem Gentium et gloriam plebis tuæ Israel. Luc. ii, 32. Surge et accipe puerum et matrem ejus et fuge in Egyptum. Matt. ii, 13.* The four lower

compartments contain types of the Blessed Virgin. The first represents Aaron, holding the flowering rod—**Sequenti die regressus, invenit germinasse virgam Aaron in domo Levi.** Num. xvii, 8. The second represents Moses, kneeling before the Burning Bush—**Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem.** The third represents Gideon and the miracles of the Fleece—**Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt scripturæ, sicut pluvia in vellus descendisti, ut salvum faceres genus humanum.** The fourth represents the vision seen by Daniel, of a Stone detached from the mountain without hands—**Videbas ita donec abscissus est lapis de monte sine manibus.** Dan. ii. 34.

Above these lights are angels holding symbols of Our Blessed Lady, in whose honour the window was designed from its proximity to the Lady Chapel. The following symbols are given :—The Sun of Justice—The Morning Star—The Mystical Rose—The Moon. In the tracery, two angels are represented, bearing scrolls, on which is inscribed—**Ave Maria Gratia Plena.**

THE ALTAR AND REREDOS.

Wonderfully well adapted to its new position

beneath the window just described, is the old High Altar and Reredos. The Altar itself, which is of Caen stone, is supported in front by four pillars carved with cherubim, with their wings extended above their heads and partly round the shafts of the pillars, which are surmounted by foliated capitals. Behind these is a row of nine niches filled with images of angels, all of them bearing scrolls.

Above the Tabernacle and Throne for exposition of the Blessed Sacrament, is a lofty canopy running up to the base of the window, enriched with crocketed gables and clusters of pinnacles. The upper part of the canopy contains an image of Our Lord, in stone, giving His benediction; and below, where it forms an arch over the throne, it encloses on a panel at the back a figure of the crucifixion. The brass doors of the Tabernacle are adorned with four angels kneeling, and bearing scrolls inscribed with verses from the *Te Deum*—**Tibi omnes Angeli incessabili voce proclamant, Sanctus, Sanctus, Sanctus.** Besides these, in the centre of each door, is the monogram **J.H.S.**

The Reredos is divided into six compartments, each containing a mystery from the passion of Our Lord sculptured in high relief, namely—1. Our Lord's agony in the Garden. 2. Our Lord betrayed by Judas. 3. Our Lord blindfolded and buffeted by the Jews. 4. Our Lord insulted by the Jews as

a mock King. 5. Our Lord carrying His Cross. 6. The descent of Our Lord from the Cross. The Crucifixion is carved in the panel over the Tabernacle, and completes the series. They are surmounted by crocketed canopies and arches, and images of angels in the spandrels, so that over each compartment there are two angels bearing scrolls.

The whole is terminated by a foliage cornice, which forms the base of a very elegantly pierced cresting.

The Altar and Reredos were given by the late Rev. Dr. Fletcher, of Northampton, and were originally gilt and decorated at the cost of the same generous benefactor.

To the right of the Altar, partially let into the west wall, is the stone credence table, with its carved canopy, from the old Sanctuary.

On the left stands an imposing niche, over twenty feet in height, designed by the younger Pugin, and given by the Very Rev. Canon Bennett, which up to the present time has stood in St. Joseph's Chapel. The base has been made more massive, and bears an inscription stating that the marble statue of the Sacred Heart, the working of which has been entrusted to Mr. Wall, of Cheltenham, at a cost of £150, is the gift of the Very Rev. Canon Scruton, in memory of Dr. Wilkinson. The niche itself is a work of art which deserves attention. Resting upon

the solid base are four marble shafts supporting the Caen stone canopy, which arches them over with elegant niche heads. Over each shaft is a pinnacle surmounted by an angel, and connected by a light flying buttress with four inner shafts, which are also arched over and crowned by crocketed gables with pinnacles at the angles, from amongst which the leading pinnacle springs.

Close by is a large stone arch communicating eastwards with

THE LADY CHAPEL.

A handsomely-carved oak screen, with open tracery panels and folding doors, gives seclusion to this Chapel, which is twenty-four feet in length by thirteen in width. The floor is laid with encaustic tiles, the predominant device being a *fleur-de-lis* in a quartrefoil. The Altar is finely wrought in Caen stone. Its front is composed of alternate *fleur-de-lis* and monograms. Above is a row of projecting angels supporting the Altar stone. At each side of the Reredos are clusters of pinnacles surrounding a stanchion, which supports an angel bearing a torch. The space between them is filled with a canopied niche, flanked by deeply-cut panels. A figure of the Holy Virgin and Child occupies the niche, and from the trefoil tracery of the panels are issuing angels—one holding a censer, and the others bearing labels inscribed **Salve Regina—Mater**

Misericordiæ. In the corner of the Reredos, on the epistle side, is an image of Mrs. Leadbitter Smith, of Flass Hall, Durham, the pious donor of this Altar. A label bears the inscription—**Sancta Maria ora pro me.** The arms of the family are painted on a shield. Immediately over the Altar, is a two-lighted window, filled with stained glass, representing the coronation of the Blessed Virgin, the gift of F. Chadwick, Esq., of Drogheda. In the south wall are two double-lighted windows—the one next to the arch representing the Annunciation of the Blessed Virgin, with the Holy Spirit descending in the form of a dove, and choirs of angels rejoicing, the gift of J. Chadwick, Esq., of Drogheda; and the other nearer the Altar the Visitation, a beautiful specimen of modern glass by Frampton, given by the Very Rev. Canon W. Dunderdale, as a memorial to Dr. Chadwick.

An illuminated MS. *Liber Vitæ*, which lies near the Altar, contains the names of benefactors to this Chapel, for whom daily remembrance is made in the mass.

THE GREAT CHOIR SCREEN.

The Choir is separated from the Ante-Chapel by a stone screen forming three separate arched compartments, vaulted and groined in stone, and supported by clustered pillars with carved capitals,

very similar to the elegant Early English pillars in the Lady Chapel of Christ Church, Oxford.*

On the epistle side is a Chapel dedicated to St. Gregory the Great. The centre compartment forms the passage into the Choir, and the one on the gospel side is a Chapel dedicated to Venerable Bede. Both saints are represented in the stained glass over the altars, with angels on each side swinging censers. This glass was given by Miles O'Reilly, Esq., of Knock Abbey, Ireland. In the spandrils formed by the arches in front of the screen are emblems of the four evangelists, carved in stone within quatrefoils. A rich foliage string-course, in which a branch of yew may be discerned, runs along the upper part of the screen, under the parapet of open tracery work. At each side of the screen is a carved niche, surmounted by an elaborate canopy. The one on the Epistle side bears the magnificent marble statue of the Holy Virgin and Child, entitled Our Lady of Help. This choice work of art is from the studio of Hoffman, of Rome, who had a commission for it from Dr. Newsham,

* The choir screens of nearly all the great churches were provided with altars, as was also the case with those of college chapels. In the will of Henry VI., founder of King's College, Cambridge, it is ordered that "the length of the Chapel from the west end unto *the altars at the choir door* should contain 120 feet." The same was the case at All Souls, New College, Magdalene College, and Winchester, as may be seen in ancient records of these venerable colleges.

who presented it to the College. Below, on a brass plate, is beautifully engraved a kneeling figure of the venerable President, offering the statue, and being presented by St. Cuthbert to Our Blessed Lady. A scroll in Dr. Newsham's hand bears the inscription—**Tuus totus ego sum, et omnia mea tua sunt.** In the opposite niche is a smaller but very graceful and devotional statue of St. Joseph in marble, also by Hoffman. It was the gift of the Very Rev. Canon Henry Bennett, and cost over £150. Between this statue and the door is a memorial tablet carved in stone and let into the wall, in which is sculptured a kneeling figure of a great benefactor of the College, the Rev. Thomas Wilkinson, of Kendal. He is being presented by his patron saint to Our Blessed Lady. On a brass tablet are inscribed the words—**Thomæ Wilkinson Presbytero et rectori olim Kendalen. mitissimi ingenii viro religionē et moribus spectatissimo ac de hoc Collegio optime merito. Qui pie obiit 33 Kal. Janvar. MDCCCLV33 annatus p. m. ƷCV. Ejusdem Collegii Alumni grati animi monumentum posuere. Hæc anima generosissima vivas apud Deum quem tui pro te rogant.**

Above the Screen is a loft, benched and cushioned

for the accommodation of visitors, extending right across the Chapel, and ten feet in width. It is approached from the Cloister by a staircase with a richly carved balustrade in Bath stone.

THE CHOIR

Is entered from the Screen, through folding doors, under a depressed arch, with trefoil stained tracery in the stonework above it. It is ninety-one feet long, and the Sanctuary beyond is thirty-six feet more,—nearly double the length of the old Choir and Sanctuary, which were fifty and twenty feet respectively. The three rows of benches on each side are cut by passages at the end of each bay, and are returned against the Screen at the western end, with large stalls for the President and Vice-President of the College. The front of these seats is panelled with tracery. The ends are carried up into poppy heads, finely carved with foliage, birds, beasts, &c., after the manner of those in the beautiful choir of Lincoln Cathedral. Each stall is provided with a seat to turn up and down, the old ones with carved brackets of various designs, and all different. The elbows are also enriched with foliage. Immediately over the stalls, are ranges of tracery panels, which formerly ran up as high as the sills of the Choir windows on the south side. The belt for the *Magnificat*, and the canopies, now continue it up to the height of fifteen feet. Higher up still, where

the arcading strikes the shafts, angels are carved, with musical instruments, and scrolls inscribed with verses from the psalm—**Laudate Dominum in Sanctis ejus—Laudate eum in sonotubæ, &c.**

Near the top of the walls, and under each principal beam from the roof, are massive stone corbels, beautifully carved with mediæval foliage, and grotesque birds and animals. In front of the organ chamber, is a stone balustrade like the one on the screen, but ornamented with a very artistic frieze in stone, along which, interspersed with foliage, are carved musical instruments and singing birds. The organ, originally built by Mr. Bishop, of London, a splendid instrument, but wanting in the modern stops, and only provided with the old-fashioned G pedals, is being remodelled and greatly enlarged by Messrs. Bevington & Sons, of London. When finished, with its old richness of tone, and 330 new pipes, making in all 1,760, with 26 stops, it may reasonably be expected to answer all the purposes of the powerful College Choir.

Below, in the centre of the aisle, stands a lectern of brass, of hexagonal form, standing on three lions, and carried up with small buttresses and open tracery. The shaft supports a large eagle, standing on a globe, its extended wings forming a desk for the antiphonal ; and a lesser desk is also provided

on the top of an angle pinnacle. Immediately in front, is an image of St. Cuthbert, and round the base is engraved the following inscription—**Orate pro felici statu Georgii Josephi Caley Almæ Matris de Ashaw alumni, qui huic ecclesiæ, in gloriam Dei et honorem Beatæ Mariæ Virginis et S. Cuthberti, hoc lectrinum dedit, confectum ex ære e fodinis Sloanianis in Monte Catino. MDCCCXLVJJ.**

Immediately before the lectern, are two cantors' stools carved in oak. Very handsome double-lighted gas standards of twisted brass work are fixed at intervals along the centre benches on each side of the Choir, two rising from each bench. The Sanctuary is lit by gas brackets from the walls, the triple ones near the Altar being many-lighted, and very conspicuous from the Choir.

The four-lighted windows on each side, are filled with faintly tinted cathedral glass, in effective patterns, worked by Mr. Atkinson, of Newcastle, under the direction of the architects. The one next to the Sanctuary, on the south side, is the only one as yet filled with stained glass. It is one of a series in which it is intended to represent the principal saints of the North of England, and contains four full-length figures of Archbishops of York—all Metropolitans of the old Sees of Hexham and Lindisfarne, namely, St. Chad,

St. Wilfrid, St. John, and St. William, with an incident from the lives of these saints under each figure. They are boldly drawn, and well coloured, standing on gresil grounds, effectively surrounded with clear and silvery glass. The monograms of the saints and the arms of York are introduced into the tracery. In the first light is St. Chad, A.D. 673, with York Cathedral in the background. He is in the act of retiring and willingly surrendering his See, at the command of Pope Agatho, to St. Wilfrid. In the subject below, he is praying in his oratory, and receiving from an angel the announcement of of his approaching dissolution. A monk named Owini, chopping wood close by, is a witness of the vision. [Ven. Bede].

In the second light, St. Wilfrid, A.D. 709, holding in his hand the *Psalterium Romanum*, advances from the Cathedral of St. Peter, at Ripon, which he founded, to take possession of the See of York. Below, he is represented holding a Synod at the Monastery of St. Hilda, at Steaneshalch [Whitby], before the kings Oswin and Alcfrid. Colman, Bishop of Lindisfarne, and the Scottish clergy are present, wearing the tonsure from ear to ear, with a semi-circle in front. Agelbert, Bishop of Dorchester, and Wilfrid as a Monk, with other monks wearing the circular tonsure on the crown of the head, are debating with them. Standing by Wil-

frid's side, is a Monk, holding a book inscribed --- *De observantia temporis Paschalis*. St. Wilfrid's great work all his life was the introduction of Roman discipline in the North.

In the third light, St. John of Beverley, A.D. 721, bearing in his hand his tomb, is retiring to the Monastery of Beverley, in the background, where he died. He is represented below, restoring to health a dying man called Addi, by making over him the sign of the cross. [Ven. Bede].

In the fourth light is St. William, A.D. 1154, laying aside his coronet, with the Monastic Church of Winchester in the background. He was the son of Emma, sister of King Stephen, and was exiled from the See of York for seven years, which he spent in the Monastery at Winchester. The subject below represents the Saint rescuing the people from drowning by his prayers. They had crowded on to the wooden bridge over the river at York, to welcome him as Bishop, and it had broken down under their weight. [Ven. Bede].

Under the four lights, are the words—**Sancti Archiepiscopi Ecclesiæ Eboracensis orate pro nobis**. Lower still, having the College arms on the left, comes the inscription—**Societas Sancti Cuthberti decimo quinto ab exordio Sancti Cuthberti Collegii lustro, a.d. 1883 confecto, in ejus feli-**

cissimí anni memoriám, banc fenestram faciendam curavit. "St. Cuthbert's Society, A.D. 1883, on the completion of the fifteenth lustrum from the opening of the College, in memory of this happy year [the 75th], caused this window to be erected."

A sum of £200 was paid for this window. It is a fine work, and well represents the advance of modern art, without losing the spirit and feeling of the old work. The artist, on whom it reflects great credit, is Mr. Frampton, of London, working in conjunction with the architects.

THE SANCTUARY.

Raised by three steps above the level of the Choir, and laid with warm-coloured encaustic tiles in a simple but effective pattern, the Sanctuary extends the whole width of the Chapel, from the steps to the east gable, a distance of thirty-six feet. Elevated on a square platform, and reached by three steps of polished black marble, is erected the temporary Altar, standing off several feet from the wall, so as to allow room behind for enthroning the Blessed Sacrament. This humble structure is totally out of keeping with its position and surroundings, and keeps alive the fond hope that some generous benefactor will soon come forward to erect an altar and reredos worthy of so fine a Chapel, and earn the never-ending gratitude and prayers of the present

and future inmates of the College, for having supplied St. Cuthbert's with so essential a requirement.

Partly let into the wall, on the south side, are the sedilia, with crocketed canopies, divided by beaded shafts terminating in pinnacles. In each recess, is a quatrefoil, containing emblems of the office of Sub-Deacon, Deacon, and Priest, corresponding to their several seats.

Nearly opposite, in the bay next to the stalls, is the oak canopy for the Bishop's Throne. The throne itself is only placed there when the Bishop is present at any Pontifical function.

At the Gospel side of the Altar, on a lofty pedestal of clustered pillars, stands a marble statue of Our Blessed Lady, under the title of Our Lady of Clemency, with hands extended to receive the prayers of the students and present them to her Divine Son. This particular attitude, which to those who do not know its meaning may appear somewhat unnatural, was insisted on by Dr. Newsham when he gave Hoffman the commission. Every evening, at the end of night prayers or Benediction, all the students, who being arranged in choir-form ordinarily look across the Chapel, turn towards the statue and sing a short hymn in honour of Our Blessed Lady,—the *Maria Mater Gratiæ*, set to various melodies, mostly composed by Dr. Newsham.

The Altar is supplied with much ornamental brass work, for different times and uses, and is commonly furnished with handsome vases, and six fine candlesticks and a crucifix over the Tabernacle, all of very elaborate workmanship. A stone frieze of delicately carved foliage, interspersed with birds, and squirrels and other small animals, runs right round the Sanctuary, underneath the windows. Angels with censers break the line at the points of intersection with the shafts; and at the apex of every arch, panelled out in timber over each window, is an angel carved in wood, with outspread wings, and supporting an emblem of the Passion.

Two large coronas, each capable of holding thirty-six tapers, are suspended from the roof, one on each side of the Sanctuary. They are composed of two handsomely decorated circlets of wrought iron, the lowest being four feet in diameter, attached to one another by chains, and crowned above by arched metal braces furnished with a rich bratishing of crockets and crystal knoppes. They are the gift of James Gibson, Esq., of Liverpool, and each one has on the exterior of the circlets the following inscription—**Sancte Cuthberte ora pro nobis**; and on the interior, the following—**Orate pro bono statu Jacobi Gibson quondam hujus Collegii alumni, qui qui=**

dem Jacobus hanc coronam dono dedit
MDCCLXXXIII.

They serve to furnish and light the vast space about the Altar, and yet are so hung as not to interfere with the view. The beautiful lamp from the old Chapel still sheds its quiet light over the Sanctuary.

On the Altar steps, are placed two high standing candlesticks of brass, capable of holding branches for many lights, which are lit at the elevation at High Mass, and at Solemn Benediction on great festivals, one light only being used on ordinary days.

The Altar bell is the gift of M. Salvin, Esq., of Burn Hall, Durham. Near the Altar, is laid the *Liber Vitæ*, bearing the names of those benefactors who by their pious and generous contributions have assisted in the erection of the old or present chapel. It is a richly bound quarto MS, exquisitely written, and very artistically illuminated, the earlier portion by Canon Dunderdale whilst a student at the College, and the more recent additions by the Rev. Jas. Milburn. The *Liber Vitæ* in the Lady Chapel was likewise the work of Canon Dunderdale.

When the question of using up the stonework and glass of the old stained windows came to be considered, it was found to be involved in serious difficulties. The largest of these windows, those formerly in the south wall, were too short for the new

apse, and the old east window was too large; while those from the north side of the old choir merely held a single figure in each light, with a very depressed and simple canopy, and a small amount of tracery. The three-sided form of the present apse immediately suggested a change of position in regard to the east and west windows. The old west window, therefore, was brought to the east end, flanked on either side by three long windows, constructed in the following manner—The stonework of each of the old south windows was introduced above; then came a transom with trefoils, and below it were placed new mullions of equal length with the ones above. Thus, the old glass filled the tracery of the six new windows, and the lights of three. Two more windows were partly supplied with glass from the old north ones, with new glass under each figure to make up the length. The glass of the sixth window is entirely new.

Another thing that had to be considered, was the defective staining of the old work. The colour was not well fixed, especially in the faces, and it was decided to have the latter re-stained, and the whole of the lead setting renewed.

Mr. Frampton was entrusted with the difficult task, and his treatment of the old glass and the new has proved to be eminently satisfactory. There was still a difficulty of arrangement, because the

form of the north windows differed from that of the south ; and this difference of form, which would always strike the eye, was allowed to overrule the natural historical order. Accordingly, the two windows made up from the old north windows were put next the Choir, one on each side ; and the new Sanctuary window, which begins the series of northern saints with St. Paulinus and St. Aidan, was thus unavoidably separated from the next in the series, the Archbishops of York. The first window, then, on the Epistle side, is made up of figures from the old north windows, with an incident from the life of each saint pictured below his figure. On the left hand, at the top, is a full-length figure of St. Augustine, the Apostle of England. He is represented below seated and prepared to hold a Synod of British bishops under an oak tree. They are indignantly turning away from him because he did not rise when they entered. Label—**Quam speciosi pedes evangelizantium pacem evangelizantium bona.**

The next figure is that of St. Thomas à Becket. His martyrdom in the Cathedral at Canterbury is represented below. Label—**Ego pro ecclesia Dei libenter mortem subibo.** The third figure is that of St. Edmund, Archbishop of Canterbury. The incident represented below is the Saint dispelling a gathering storm, which threatened to

disperse a crowd of eager listeners to his outdoor preaching. Label—**Auditorum ánimos víri sanctitátis opínio magnopere affecit.**

Below the transom on the left, is St. George, Patron of England. He is represented below kneeling, and bowing his head to the executioner. Label—**Martyr egregie ad te clamantium voces propítius audí.**

St. Andrew, Patron of Scotland, is next in order. His martyrdom on a cross formed by trunks of trees laid obliquely, is given below. He is bound with cords, and looking up to heaven, from which two angels descend, bearing a crown and palm. Label—**⓪ bona crux per te me recipiat qui per te me redemit.**

In the third light, is St. Patrick, Patron of Ireland. Below, he is represented blessing his people kneeling at his feet, and begging God to confirm them in the faith. In the background, is a round tower, and the sea, into which the reptiles, said to have been banished by the Saint, are springing. Label—**Crevit in me amor Dei, et usque nunc favente Domino fidem servavi.**

The figures of the saints, in the upper part of this window, were given by P. Constable Maxwell, Esq., of Richmond, Yorkshire, and the lower ones by an unnamed friend of St. Cuthbert's.

The second window, in memory of Dr. Wilkinson,

in new glass by Frampton, made to harmonise with the surrounding windows, begins the series of northern saints. The life of St. Paulinus, the Apostle of the North, is illustrated in six subjects above the transom, and that of St. Aidan in six subjects below it,—the incidents being taken from Venerable Bede's Ecclesiastical History.

Beginning at the top, on the left hand, St. Paulinus is represented taking leave of Pope Gregory in Rome. Venerable Bede describes him thus :—"He was tall of stature, a little stooping, his hair black, his visage meagre,—nose slender and aquiline, aspect venerable and majestic." He is next being consecrated Bishop by Archbishop Justus, A.D. 625. In the third light, he is laying his right hand on King Edwin's head, at the same time reminding him of his promise to be obedient to his instructions, who should repeat the sign previously given him in a vision. In A.D. 625, the King embraced Christianity. The Saint is next depicted baptising the Northumbrians in the river Glen, at Yeverin, near Wooler, A.D. 627, in the neighbourhood of the well which now bears his name.

In the next subject, he is receiving the Pallium from the legate of Pope Honorius, A.D. 634. He is lastly, after the King's death, seen on board a vessel taking Queen Ethelburga back to Kent,

“with many rich goods of King Edwin, among which were a large cross and a golden chalice.”

The first subject below the transom, represents St. Aidan being sent by the Monks at Iona to Northumbria as Bishop, A.D. 635. In the second, he is being conducted to his See at Lindisfarne, A.D. 635. In the third, he is laying his hand on that of King Oswald, saying, “May this hand never perish.” The King has just caused a silver dish from his table to be broken into fragments, for distribution amongst the poor at his door, A.D. 635. [The hand was cut off after the King’s death, and preserved incorrupt at Bamborough]. In the fourth subject, he is giving away to a poor beggar a richly caparisoned horse, which King Oswald had given him for his own use, A.D. 642. In the fifth, the Saint praying at Farne Island,—“Behold, Lord, what great mischief Penda does,” prevents the King of Mercia from burning the royal city of Bamborough, A.D. 651. In the last subject, he is represented dying outside the Church of Bamborough, leaning against a post, A.D. 651. [When the Church was afterwards burnt down, this post was not consumed. Ven. Bede].

The coat of arms of the venerated President appears about the middle of the window. Underneath, is the following inscription:—**Orate pro anima R. D. Francisci Wilkinson,**

S.T.D., huj: Coll: præsidiſ, in ejuſ
memoriã hanc fenestram fieri fecit
frater ejus Rev. Adm: Dom. Gulielmus
Scruton Canonicus Ecclesiæ Loidensis.

The third window begins with the foundation of the Church, and depicts some events in apostolic times; it then passes to the early history of the Church, and to its establishment in this country.

The subjects in this window are arranged differently from the others, and must be read downwards, as before, but beginning below the transom, with the Descent of the Holy Ghost upon the Apostles. **Factus est de cælo sonus tanquam advenientis spiritus.** Act ii, 2. The conversion of the Gentiles follows, represented by the Vision of Cornelius the Centurion. **Mitte viros in Toppen et accersi Simonem qui cognominatur Petrus.** Act x, 5. In the third place, is the final overthrow of Judaism, represented by the Destruction of Jerusalem. **Dies in quibus non relinquetur lapis super lapidem.** Luc. xxi, 6.

The three lower subjects give a continuation of the history of the Church, in the persons of some of the apostles. The first represents the Crucifixion of St. Peter at Rome, with his head downwards. The second, the Beheading of St. Paul. Below, are the verses—**○ Roma felix, quæ duorum**

principum es consecrata glorioso sanguine—taken from the hymn sung by the Church on the Feast of SS. Peter and Paul. The third, St. John being cast into a vessel of boiling oil. **In ferventis olei dolium missus beatus Joannes Apostolus.**

This glass was the gift of John Lupton, Esq. His arms appear in the centre.

The part above the transom continues the history of the Church, beginning at the top with Constantine's Vision of the Cross, before the battle with Maxentius. **In hoc signo vinces.** Next follows the proclamation of Christianity by Pope Silvester, under Constantine. **Ⓞ Roma tu aliquando conversa confirma fratres tuos.** In the third place, is the Finding of the True Cross by St. Helen. **Ecce crucem Domini fugite partes adversæ.**

The three lower subjects represent the preaching of Christianity in this country. In the Baptism of King Lucius—**Lucius baptizatus et in fide confirmatus**; in St. Augustine preaching before Ethelbert—**Augustinus prædicat rex Ethelbehtus audit**; in the Conversion of Northumbria, represented by Coiffi, the High Priest, hurling his spear at the idol, as a proof of his abjuration of paganism—**Hasta Coiffi transfigit idolum.**

This glass is the gift of W. Caley, Esq., whose arms appear in the centre.

The large east window contains the life of St. Cuthbert, the Patron of the College. He is depicted in the centre light, with his mitre and pastoral staff, holding the head of St. Oswald in his hand, and standing under a high canopy, in which is represented the Eternal Father receiving the soul of the Saint. This is surmounted by angels in the tracery, holding torches. At his feet are effigies of the President and Vice-President of the College kneeling. Inscribed on a label proceeding from each of their mouths are the words—**Sancte Cuthberte ora pro me.**

The lower parts of the other lights are filled with figures of the Alumni of the College in attitudes of prayer. There are scrolls inscribed—**Sancte Cuthberte ora pro nobis, and Laudate Dominum in sanctis ejus—Mirabilis Deus in sanctis ejus.**

At the ends, the donors of the window, Michael Gibson, Esq., of Leamington, and George Gibson, Esq., of Birkenhead, are represented kneeling, attended by their patron saints, with similarly inscribed labels proceeding from their mouths, and the following inscriptions beneath—**Ora pro Michaele Gibson. Ora pro Georgio Gibson.** The four lights are divided into eight canopied panels,

containing subjects from the life of St. Cuthbert, namely, St. Cuthbert's vision of St. Aidan carried up to Heaven ; St. Cuthbert washing the feet of pilgrims, after having embraced the religious life at Melrose ; St. Cuthbert's interview with the Abbess Elfrida at Coquet Island ; St. Cuthbert consecrated Bishop at Twiford ; St. Cuthbert miraculously healing the daughter of a Mercian nobleman ; Death of St. Cuthbert at Farne Island ; Miracles wrought at the Shrine of St. Cuthbert ; Translation of St. Cuthbert's body to Durham.

In the next two windows are given the great historical types of the Old Testament, and their anti-types in the New.* The first one adjoining the east window, has in its lower part Moses represented as the Liberator, Lawgiver, and great Prophet of the Jews—**Et sicut Moyses exaltavit serpentem in deserto**—and is typical of Our Lord, who is represented above with his cross, preaching on the Mount—**Ita exaltari oportet filium hominis.** John iii, 14.

In the lower part of the second light, two of the Israelites are represented gathering manna—**Patres nostri manducaverunt manna in deserto**—and are typical of Our Lord, who is

* The arrangement of these types has been taken from the grand Portail of St. Honoré, in the south side of Amiens Cathedral, admirably described in a learned treatise by the Abbés Jourdain and Duval.

represented above instituting the Holy Eucharist—
Panem de cœlo dedit eis manducare.
 John vi, 31.

In the lower part of the third light, Holy Job is represented in his affliction—**In omnibus his, non peccavit Job labiis suis.** Job i, 22. Above, Our Lord as the Man of Sorrows, clothed in a purple garment, and bearing a reed in his hand—**○ vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus.** Lament. i, 12.

This glass is the gift of R. Gillow, Esq., of Leighton Hall, Lancashire. His shield is placed in the middle.

Above the transom, and in the lower part of the first light, David is anointed by Samuel—**Tulit ergo Samuel cornu olei et unxit eum in medio fratrum ejus** (I. Reg. xvi, 13)—and, above, Christ the Anointed is represented as Our King and High Priest—**Christus autem assistens Pontifex futurorum bonorum.** Heb. ix, 11. In the lower part of the second light, the Judgment of Solomon is represented—**Respondit rex et ait, date huic infantem vivum et non occidatur.** III Reg. iii, 27. Above, the mystical signification, according to St. Augustine—**Una est columba mea** (Cant. vi,

8,)—representing Faith. **Impia et crudelis hæresis**—representing Heresy. The Cruel Mother representing Heresy, and especially that of Arius, wishes to divide Our Lord—**Impia et crudelis hæresis clamat ut dividatur.** The other mother, the Church, is the advocate of Unity—**At vera Mater clamat,—date illi puerum et nolite dividere eum.** St. Aug. serm. 200, De Tempore.

In the lower part of the third light, Judas Machabeus is represented as the leader and defender of the Jewish people—**Surrexit Judas qui vocatur Machabeus.** I Mach. iii, 1. Above, St. John the Baptist, the precursor of Our Lord, pointing to the Lamb of God, which he holds in his left hand, **Ecce Agnus Dei,** (John i, 36), closes the series of types in the upper half of this window, the glass of which was given by three sisters, whose shield is in the middle.

The centre window on this side begins the series of types with Adam, represented cultivating the earth, **Sicut in Adam omnes moriuntur,** as the type of Our Lord, who is represented above in his glorified state as the second Adam—**Ita et in Christo omnes vivificabuntur.** I Cor. xv, 22. In the lower part of the second light, Noah is represented constructing the Ark—**Fac**

tibi arcam de lignis lævigatis (Gen. vi, 14) —and, above, the Ship of the Church, steered by St. Peter—**Tu es Petrus et super hanc petram ædificabo ecclesiam meam.** Matt. xvi, 18. In the lower part of the third light, Melchisedech is represented offering bread and wine—**At vero Melchisedech rex Salem proferens panem et vinum** (Gen. xiv, 18)—and, above, Our Lord extending the host and chalice—**Tu es sacerdos in æternum secundum ordinem Melchisedech.** Ps. cix, 4.

This glass was given by Miles William O'Reilly, Esq., of Knock Abbey, Ireland. His shield appears in the centre.

Above the transom, and in the lower part of the first light, the Sacrifice of Abraham is represented—**Extenditque manum et arripuit gladium ut immolaret filium suum** (Gen. xxii., 10); and, above, the Sacrifice of Our Lord on the Cross—**Oblatus est quia ipse voluit.** Isai. liii., 7. In the lower part of the second light, Isaac is represented blessing Jacob—**Ecce odor filii mei sicut odor agri pleni** (Gen. xxvii., 27); and above, the rejection of the Jews, and the adoption of the Gentiles, **Israel vero sectando legem justitiæ, in legem justitiæ non pervenit.** Rom. ix., 31.

In the lower part of the third light, Jacob is represented blessing Ephraim and Manasses ; **Qui extendens manum dexteram posuit super caput Ephraim.** Gen. xlviii., 14. The hands of the Patriarch are crossed, so that the right hand rests on the head of Ephraim, the younger, typical of the church being adopted instead of the synagogue, represented above by the two figures **Ecclesia—Synagoga.** This window was the gift of T. Fitzherbert Brockholes, Esq., of Claughton Hall, Lancashire; and of F. Fitzherbert Brockholes, Esq., of Leamington. The arms of both are given together.

The furthest window from the altar on this side is devoted to the holy patrons of learning and the arts.

St. Aldhelm, Abbot of Malmesbury, and afterwards Bishop of Sherborne, was the first Saxon monk who distinguished himself by his writings. He had a great love of books, and he is represented below in the act of receiving a Bible from a sailor whose ship he has brought in safety to the jetty at Dover. The waves kept beating the vessel back till the book was given to the Saint. The following verses from Virgil, inscribed below, St. Aldhelm applied to himself :—

**Primus ego in patriam mecum, modo vita supersit,
Æolio rediens deducam vertice musas.**

St. Bede is represented with a book. He was engaged in translating St. John's Gospel into English when his death occurred, as is represented below. He is lying facing his oratory, dictating to a monk, who is writing beside him. "Take," said he, "my head between thy hands, for it is my delight to sit opposite to that holy place in which I used to pray." Then sitting on the pavement of his cell, and praying "Glory be to the Father, and to the Son, and to the Holy Ghost," he died. The words of the legend are his own—**Semper aut discere aut docere aut scribere dulce habui.**

St. Alcuin, who comes next, was the foremost scholar of his day. He was born at York, and became a pupil of Archbishop Egbert, who had studied under Venerable Bede. He is represented below, lecturing before Charlemagne, his sons, bishops and nobles. The legend taken from the Saint's writings, runs as follows:—

Recordamini quam nobiles habuistis fratres, et non sitis tantis progenitoribus degeneres filii—
"Forget not what noble brethren you have had,
and see that you be not degenerate children of
your illustrious progenitors."

Below the transom, comes St. Catharine, the Patroness of the Schools, with a wheel, the instrument of her martyrdom. Underneath, she is disputing with the philosophers, in presence of the

Emperor Maximinus II. The following verses are written below :—

**Flos odoris, odor florum,
Nos tuere, nos cœlorum
Transfer ad palatia—Amen.**

The next in order is St. Barbara, Patroness of Architecture, with her tower. She studied under Origen, and suffered martyrdom in the reign of the Emperor Maximinus, A.D. 306. Her father, a turbaned warrior, is represented below in the act of rushing upon her with upraised scimitar. The legend runs thus :—

**Ave Martyr gloriosa,
Barbaraque gloriosa,
Paradisi vernans rosa,
Castitatis liliū.**

St. Cecily, the Patroness of Music, with her organ, comes last. Valerian, the Pagan spouse, whom her parents had forced her to marry, is baptised, and sees a glorious angel at her side. The legend applied to the Saint is as follows :—**Ego, Valeriane, in angelī tutela sum : virginitatem meam custodit.**

The figures of these saints were given jointly by Wm. Charlton, Esq., of Hesleyside, and his brothers, Edward Charlton, Esq., M.D., and F. Charlton, Esq. On the Gospel side of the Sanctuary is an arched doorway communicating with the Sacristy, the dimensions and style of which have been given in the general description.

CHAPTER VIII.

The Smaller Chapels.

CHAPEL OF ST. JOSEPH.

At the end of a short cloister running northwards from the Ante-Chapel door, is the Chapel of St. Joseph, built by Dr. Newsham in 1852-3, at the expense of the Very Rev. Canon Vavasour and the Rev. Henry Marsland, Professors at the College. It is a lofty Chapel, designed by A. W. Pugin, with a pointed roof, panelled, and decorated with figures showing the descent of St. Joseph from King David. It is 46 feet in length, by 21 in width, and has four large double-lighted windows in the north wall, and three in the south. A large five-lighted east window with very beautiful tracery rises immediately over the Caen stone altar and reredos.

On the west are two long double-lighted windows; the one on the left having figures of the protomartyrs St. Stephen and St. Alban, and below, in two subjects, the departure of the missionary priests from Douay, and their martyrdom in England.

The window on the right represents two north-country saints—St. Cuthbert, and the hermit St. Herbert. Underneath, St. Cuthbert is represented instructing the poor Northumbrians, and St. Herbert praying in his cave.

Above, in the gable, is a circular sexfoil window, with a figure of our Lady and Child surrounded by angels.

These three windows were given by Richard Thompson, Esq., and Mrs. Thompson, of Stansty Hall, Wrexham.

The windows on the north and south sides of the Chapel contain representations of the patron saints of all the different classes in the College. The first and second on the north are unstained. The third represents St. John Chrysostom and St. Catharine, and was the gift of J. Toovey, Esq.

The last north window, and the one opposite to it on the south side, were given by Robert Dunn, Esq., and his brother, the Rev. George Dunn. In the former, are figures of St. Gregory the Great, and St. Thomas Aquinas. Above, in the tracery, is the shield of the donors.

The first south window contains figures of St. Thomas of Canterbury, and St. Charles Borromeo. In the second south window, given by Bishop Hogarth, are St. Bernard and St. Bede. The third and last south window contains figures of St. Aloysius and St. Philip Neri, with the arms of the donor.

The large five-lighted east window illustrates the life of St. Joseph in eight subjects, four above and four below. The central light is occupied by a

figure of St. Joseph bearing a lily in his hand. The pious donors, Mr. and Mrs. Thompson, are kneeling at his feet, and a scroll is inscribed, **Ora pro nobis Sancte Joseph.**

The first subject on the left represents the Espousals of the Blessed Virgin and St. Joseph; the second, the Marriage; the third, the Nativity; the fourth, the Presentation, St. Joseph bearing the turtle doves; the fifth, the Flight into Egypt; the sixth, the Finding of Our Lord in the Temple; the seventh, the Divine Child instructing his holy parents in their home at Nazareth; the eighth, the Death of St. Joseph.

The altar and reredos is a very effective piece of work, the design of which is noteworthy as being the first effort of the younger Pugin, after the retirement of his father. In the middle of the reredos stands a statue of St. Joseph. Incidents from the life of the Saint are carved on each side of the central figure. A long row of canopies, surmounted by a cornice and cresting, is sustained by shafts, which separate the subjects, and rest upon a base of carved diapering. In front of the altar are three panels, on each side of which is sculptured in bold relief a seated figure of an angel with wings outspread. The tabernacle of solid silver stands on a circular base, and is richly adorned above with an elaborate cresting. The door is especially deserving of

minute inspection, with its beautifully embossed Crucifixion and very artistic ornamentation.

The whole of the stained glass in this Chapel is the work of Messrs. Hardman & Co., and the connoisseur will find among it much to be admired in the style in vogue thirty years ago. A short passage from this Chapel to the Museum affords easy access to St. Cuthbert's from the Junior College.

Leaving St. Joseph's, we have on our left the Chapel of the Holy Family, and on our right

THE CHAPEL OF ST. CHARLES BORROMEO.

Erected in 1857, at the end of the south transept of the old Chapel, it was taken down when nearly completed, and rebuilt in its present position, and finished in 1859. It is built up to the cloister, and, inside, is exposed to view along its whole length of 20 feet, through its triple-lighted windows, and its open doorway. This elegant screen is built of Caen stone, profusely decorated with carved work, and is a great adornment to the Cloister. Entering through the arched doorway, we have before us four double-lighted windows; and, on our left, a four-lighted window with a large cinque-foil in the tracery above. At the opposite end is the altar, under an arched roof, which, at this point, is deeply depressed so as just to touch the top of the reredos. The main roof, vaulted and groined in stone, is

supported on each side of the Chapel upon four light shafts standing out from the wall, but connected with it by buttresses and pierced tracery. The capitals of these shafts are remarkable for the extreme delicacy of the carving, in which birds and rabbits are intermixed with foliage in so precarious a manner as to suggest the idea that the work is almost too fragile. The stonework throughout is one mass of highly artistic carving from the floor to the bosses along the ridge-band of the groined roof. The altar front is divided into three panels, each bearing St. Charles' motto, the word **Humilitas**, under a crown, surrounded by foliage. Green marble shafts, partly sunk into the stone, separate the panels. A figure of St. Charles occupies the central niche of the reredos, and on either side of it, under boldly projecting canopies, the Saint is represented, on the left, giving Viaticum to the dying in a street of Milan; and on the right, praying before a crucifix for his plague-stricken flock, and asking God to spare their lives in return for the sacrifice of his own. In each case the Saint's figure stands out in complete relief. The window opposite the altar, by Messrs. Hardman & Co., is commemorative of the recovery from a dying state of the Rev. Richard Dunderdale, when a student at the College, after the application of St. Walburga's oil. Its four lights contain figures of St. Walburga, her father

St. Richard, and her two brothers, SS. Winebald and Willibald. At the feet of St. Richard is a small kneeling figure of the Rev. R. Dunderdale. The words **Sancte Ricarde ora pro me**, are inscribed on a scroll.

Above, is shown the shrine of St. Walburga from which the miraculous oil is flowing. In the tracery, on the left, is represented the application of the oil to the sick youth, and on the right, his thanksgiving after being cured. The donor of this window was the Right Rev. Mgr. Chas. Gillow, a professor at the College. The window nearest to the altar, the gift of the Rev. R. Dunderdale, represents the entry of St. Charles into Milan, and his being made Cardinal at the age of 21 by Pope Pius IV., in 1559. Underneath are inscribed the following words—**Pray for the good estate of the Rev. Richard Dunderdale.**

In the second window, given by Monsignor Gillow and Canon Scruton, he is holding a convocation to reform abuses, and in the adjoining light he is catechising the poor. On the label are the words—**Pray for the good estate of the Rev. Charles Gillow and the Very Rev. W. B. Scruton.** In the third window, given by the Rev. Charles Dunn, the Saint is represented consoling his people stricken by the plague in Milan. In the light on the left is given

the attempt to assassinate St. Charles in his private oratory. The label below bears the inscription—**Pray for the good estate of the Rev. Charles Dunn.** In the fourth window, given by Canon Scruton, is portrayed the death of the Saint, and pilgrims praying at his shrine. The words on the label run as follows—**Pray for the good estate of the Right Rev. Charles Newsham and the Rev. J. J. Wilkinson.** All these subjects were designed and executed by Mr. Ed. Frampton. This costly Chapel was built at the joint expense of Dr. Newsham and the Right Rev. Mgr. Chas. Gillow.

THE ORATORY OF THE HOLY FAMILY, Or Shrine of the Relics, is a lofty octagonal Chapel, lighted by four Gothic windows placed high up in the walls, and approached from the cloister through a fore-chapel with panelled roof and tiled floor. The stone work of the altar is simple and chaste in design, and tastefully decorated. The oak-panelled reredos, with its gilt cornice and cresting, serves as an elegant frame for a fine picture of the Adoration of the Magi, painted by Rohden, a pupil of Overbeck, for Dr. Newsham. The ship which brought this painting from Rome was sunk in the Mersey, and an action for damages on account of injury received by the picture resulted in an award of £100 in favour of Dr. Newsham. The painting was restored

by Mr. Herbert of Liverpool, and no trace of the injury is now visible.

Two large cases for the Relics were designed and executed in 1859. They are made of oak, some ten feet high to the top of the carved cresting, and have two flights of glazed folding-doors. A silk curtain is let down in front when the Relics are not exposed for veneration. A descriptive catalogue of the Relics was drawn up and published by the Rev. Robert Laing, one of the College professors, in 1881.

Monsignor Talbot, writing to Dr. Newsham, describes these Relics in the following terms—"I saw at Naples the finest collection of valuable Relics that exists in the world in the possession of a private individual, and which he is obliged to dispose of by selling the Reliquaries. I think the collection, which comprises a large piece of the True Cross, Relics of the Apostles, and most of the great historical Saints, besides nearly all the modern Saints, all with their authentications, could be obtained for 4000 dollars, or less than £1000." The Misses Orrell, of Blackbrook, presented Dr. Newsham with £1000 for this object, and the Relics were acquired and arrived at the College on the 21st of May, 1860. Excluding the names of Our Lord and the Blessed Virgin, the catalogue contains the names of 480 Saints. There are 20 Relics of Our Lord, 3 of Our

Blessed Lady, and 860 of the Saints, making a total of 883. St. Cuthbert's Episcopal ring, which was taken from his finger by the royal commissioners who opened his tomb in Durham Cathedral in 1537, was procured by Cardinal Wiseman for the College, from the nuns of St. Augustine, at Neuilly, Paris, by whom it had been religiously preserved from the time of its being deposited under their charge by the Right Rev. Richard Smith, second Vicar Apostolic of England, who died in Paris in 1655. The entrance to

THE CHAPEL OF ST. MICHAEL,

Or the mortuary chapel of Dr. Gibson and Dr. Newsham, is through an arched doorway, and down a short flight of steps on the north side of the cloister near the Ante-Chapel door. This Chapel, which is thought to be a very perfect specimen of the Decorated Style, is twenty feet in length by ten in width. At the end, over the altar, is a subject, carved in stone, representing the Last Judgment, not surpassed in artistic merit by anything of the kind in the College. A large figure of Our Lord occupies the central place, with his Blessed Mother on his right, and St. Joseph on his left. Below him his Apostles are seated as Judges. Underneath the altar, between the marble pillars is a representation of Purgatory, from which St. Michael, trampling on the dragon, is releasing a number of saints, who are

kneeling at one side to receive their crowns. At the other side, are the holy souls whose period of purgation in the flames has not yet expired. On the bosses in the groined roof are carved subjects referring to Purgatory and the relief of the holy souls from its flames. The ribs of the roof are received on marble shafts with alabaster capitals and bases. These shafts are arched over from one to another, enclosing four double-lighted windows on the Gospel side, and plain panels of stone on the Epistle side. Two marble slabs, inscribed with brass lettering M†G 1856, and C†N 1863, mark the vaults under the floor of this Chapel, in which the Very Rev. Michael Gibson, D.D., and the Right Rev. Mgr. Newsham, D.D., are buried. Mural tablets on each side of the doorway, inlaid with crosses of brass, are inscribed as follows :—

**Signifer S. Michael repræsentet eum in
lucem sanctam.**

Reverendus admodum Dominus

Michael Gibson, D.D.

**Canonicus Diœceseos Hagulstadensis
Vice Præses Collegii Sti. Cuthberti obiit
die XXVJJ. Augusti A.D. MDCCCLVJ.**

A kneeling figure of Dr. Newsham has a label inscribed—**Sancte Cuthberte protector
noster respice gregem tuum. Revmus.
Dnus Carolus Newsham, S.T.D.**

Sanctit : Suæ Pii 34 S.P. Prælatuſ
Domesticuſ Collegiî hujus S. Cuthberti
annos ſere 1103 Præſes ejuſdem
fundator alter merito dicendus pie obiit
in Vigilia Purific : B.M.V. anno Dni
MDCCCLXXX. æt. LXXX. cujuſ aæ
ppitietur Deus.

The Chapel of St. Michael was built by M. Gibson, Eſq., of Leamington, to receive the body of his ſon, who died on his way back from Rome, in the year 1856. On its completion, the body was exhumed from the College Cemetery, and placed in the vault next to the altar.

This notice concludes the deſcription of the chapels in immediate connection with St. Cuthbert's, and there only remains to be deſcribed,

THE CHAPEL OF ST. ALOYSIUS,

In the Junior College. It was never intended that the junior ſtudents ſhould take part in, or be preſent at, any but the public functions in the large College Chapel, and ſo it was neceſſary to build a ſeparate chapel for their reception. A chapel, therefore, dedicated to the model of youth, St. Aloysiuſ, was built, from the deſign of E. W. Pugin, to accommodate about 100 ſtudents, and eight or ten profeſſors. It is a bright and cheerful Gothic ſtructure, 64 feet in length, by 22 in width. The much-admired decoration of the roof was the

work of Early, of Dublin, and was executed at the cost of the late Mrs. Moore. The general effect is strikingly fine ; and is greatly increased by a judicious arrangement of numerous statues and paintings, which, while they serve their purpose as objects of devotion, are in no case allowed to hide or intrude upon any architectural feature. The Chapel, length-wise, lies east and west, and has two recesses ;—the one on the north side containing a fine organ by Messrs. Bevington & Sons, the munificent gift of John Warrington, Esq., of Cragwood, Rawdon, near Leeds ; and that on the south, at the extreme west end, having the form of a large transept, and serving the purpose of a Lady Chapel. It is approached under a moulded stone archway resting on massive pillars with foliage capitals. The main Chapel lies up to the College on its north side, and is lit by four double-lighted windows on the south side, and by one on the north. Five-lighted windows occupy the east and west gables. The roof is vaulted and panelled, and its projecting principals are supported by wall posts resting on stone brackets carved with the figures of angels. The high altar, of Caen stone and marble, is a greatly admired work of art. It was given by the Rev. Gabriel Coulston, D.D., a professor at the College. The reredos is divided, on each side of the altar, by marble pillars of a reddish colour, into

three arched compartments, surmounted by crocketed gablets and finials with slender pinnacles over each shaft. In the centre, over an alabaster tabernacle with brass door richly chased and gilt, and above the throne with diapered back, an octagonal canopy supported solidly behind, and on marble pillars at the sides, with pendants in front, sustains a lofty pinnacle of elegant design. A single subject, with figures sculptured in entire relief, fills the three compartments right and left of the tabernacle. The two side ones are narrow, and merely contain accessories to the principal features of the design. On the Gospel side, St. Aloysius is represented in cassock and surplice attending St. Charles whilst administering the Holy Viaticum. On the Epistle side, he is reverently kneeling to receive his first communion from St. Charles. Underneath, the prayer—‘**Sancte Aloysi ora pro nobis,**’ is made distinctly visible by a novel and not unpleasing device of placing letters cut out of stone upon a ground of blue glass. Below the Altar, separated by green marble pillars, are circular panels containing figures enclosed by decorated mouldings. On the Gospel side, upon a massive square pedestal of coloured marble, rests a white marble figure of the Blessed Virgin, seated on a chair, which is adorned on its high back with mosaic ornament in gilt and colours. The Divine Child

is represented standing at her knees with a benign expression of countenance. His left hand supports an orb, and with his right, pointing upwards, he invites attention to his instructions. The gently imploring attitude of his Virgin Mother sweetly pleads that the youths for whose special devotion this beautiful statue was designed, will listen to the teaching and imitate the example of her Holy Child. The cost of this exquisite work of art, by Hoffman, £300, was defrayed by the Rev. Dr. Coulston. The same great benefactor to this Chapel gave the large stained window over the altar, representing incidents taken from the life of the Saint, whose full length figure appears in the centre light. In the lower part of the same light, with the Junior College in the background, a group of students are depicted with their faces upturned towards their patron Saint.

On the Gospel side of the altar, is hung a picture of Our Lady of Perpetual Succour, and on the Epistle side, a companion picture of the Sacred Heart, both specially painted and mounted in frames of Gothic design, at the expense of the Rev. George Phillips, one of the professors.

The Stations of the Cross, likewise given by the Rev. G. Phillips, and painted by A. M. Rossi, Esq., are ranged round the Chapel. The Crucifixion is a large painting, by Rohden, presented by Dr.

Newsham, and hung as one of the Stations in its proper place in the series.

There is also in this Chapel a picture by Charles Goldie, Esq., in commemoration of Charles Henry Moore, who died when a student at the College, on Good Friday, 1861. On the left of the picture, he is being presented by his Guardian Angel and Our Blessed Lady to Our Lord upon the Cross. On the right, are his patron saints, St. Charles and St. Philip Neri. A devotional statue of St. Aloysius, given by the late Count De Torre Diaz, and a fine statue of St. Joseph, carved in wood, stand on carved pedestals in the open space behind the benches, at the west end of the Chapel. A statue of the Angel Guardian occupies a bracket against the wall of the Lady Chapel arch; and an altar, dedicated to St. Innocent, given jointly by the Rev. Thos. Tatlock and the Rev. G. Phillips, is erected against the opposite wall. The reredos of this handsome stone altar, carved by Mr. Wall of Cheltenham, has three large compartments, fitted with Reliquaries, and doors engraved with rich lettering and ornament, under a canopy of crocketed gablets and pinnacles. These relics belong to the large collection, and were taken mostly from the Catacombs. This altar was designed by Charles Hadfield, Esq., and erected in 1882.

The oak benches of this Chapel face the altar,

and those in front and at the back are adorned with poppy-heads. A partition, with panels carved with the linen pattern, separates the benched part of this Chapel from an open space at the west end, which affords access to the various objects of devotion, and to the Lady Chapel.

The first of the south windows in the Sanctuary has figures in stained glass of SS. Teresa and Catharine, and was the gift of Mrs. Ramsden of Manchester. Underneath is the legend,—**Ora pro bono statu Catharinæ Teresiæ Ramsden.** The altar of the Lady Chapel, given by Mrs. Moore, occupies a recess under a large stone arch in the east wall. It was designed by the Very Rev. Canon Scruton, as also were the pedestals for the statues of St. Joseph and St. Aloysius. The Caen stone reredos contains under an embattled canopy three arched recesses. In the centre division is a replica in white marble of the statue of Our Lady of Help in the Ante-Chapel of St. Cuthbert's. It was worked for Miss Orrell by Hoffman for £100, and was bequeathed by her to the College. Right and left of this statue are angels swinging censers. Above, in the gable, is a circular sexfoil window, with a figure of St. Joseph in the centre, surrounded by angels. A label bears the legend,—**Orate pro anima Josephi Baldwin Young.** This pretty window was given by Mrs.

Young in memory of her son, who died shortly after leaving College. Under the altar, between marble pillars, are two very artistic paintings on mahogany panels, by A. M. Rossi, of the Annunciation and the Nativity, given by the Rev. Henry Gillow.

Externally the Chapel of St. Aloysius is elegant and well proportioned. Its sharply pointed windows, with their delicate tracery, are gracefully nestled between the buttresses ; and a chastely designed turret and steeple at the north side of the west gable completes its church-like form, and appears to detach it from the body of the College which it adjoins.

Initium Sapientiæ Timor Domini.



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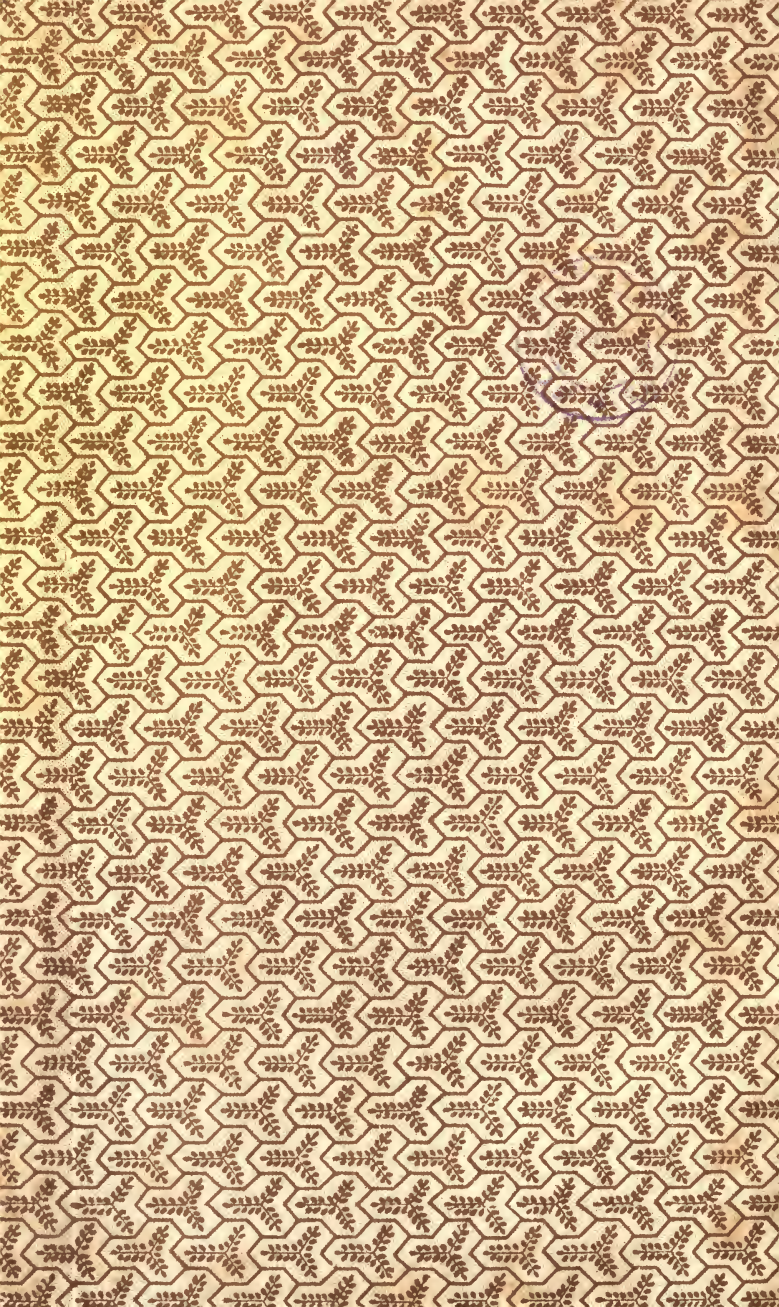
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ERRATA.

Page 11, last line, before "secular priests," read, "in the reign of Elizabeth, and later."

Page 12, line 7, after "24 Jesuits," read, "13 Benedictines."



Gillow, Henry.	
AUTHOR	BQX
The chapels at	2075
TITLE	.D6U3
Ushaw.	
DATE DUE	BORROWER'S NAME

Gillow, Henry.
The chapels at Ushaw.

BQX
2075
.D6U3.

